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CONTENTS

	PAGE
CHRONICLE	123-126
TOPICS OF INTEREST	
St. Canisius, the Man of Providence—The Lesson of Nicaea—Must the State Kill?—Again: the Bonus	127-133
COMMUNICATIONS	134-135
EDITORIALS	
Canonizing the Catholic School—A Victory for Labor—Bible Reading in Florida—Jesuits' Bark and Jesuit Liars—The Dean of the Klan.....	136-138
LITERATURE	
The Diction of the New Poetry—Afterthoughts—Reviews—Books and Authors.....	139-143
SOCIOLOGY	
Conquering a Desert.....	143-144
EDUCATION	
Schools: Catholic and Public.....	144
NOTE AND COMMENT.....	145

Chronicle

Home News.—Instructions have been issued by the State Department to our diplomatic representatives in nine European nations that the United States deems

it time that some settlement should be made by these Governments in respect to the amounts borrowed from the United States during the World War and subsequent to the armistice. The nine Governments to whom such suggestions have been made are France, Italy, Belgium, Greece, Rumania, Czechoslovakia, Yugoslavia, Esthonia and Latvia. At present, the total indebtedness of these nations to the United States is in excess of \$6,731,940,999. It would seem that the State Department has made no formal or peremptory demand for payment. The procedure, rather, has been for the Ambassadors and Ministers to the nations named to indicate through diplomatic channels that the United States is desirous of opening negotiations looking to concrete basis for payment. While the government seems to have shown consideration for the financial and economic distress of the nations involved, it makes it clear that it wishes to impress the debtor nations with the necessity of some settlement. No

representation has thus far been made to Russia, Armenia, Liberia and other debtor nations. Great Britain, Hungary, Finland, Lithuania and Poland have already completed funding arrangements with the United States Debt Commission.

The publicity given to the negotiations carried on by T. V. O'Connor, Chairman of the Shipping Board with Henry Ford relative to the latter's offer to purchase 400 vessels of the Government fleet, largely for scrapping material, has occasioned some feeling on the part of the other members of the Shipping Board. An additional complaint of the board is that Mr. O'Connor seems to have neglected the rules according to which no sales are to be negotiated until there has been competitive bidding. It is pointed out that Mr. Ford's offer to take over a considerable portion of the fleet for scrapping is not the first of its kind. There is agreement on the part of the members of the Shipping Board that some plan is necessary for the disposition of the great number of vessels now out of commission; but not all are agreed that this should be done hurriedly even though there is involved a considerable cost for maintenance of these vessels. According to a recent statement, there are at present 1250 Government-owned ships; of these about 869 are inactive. In its report, the Appraisal Committee of the Fleet Corporation stated that these vessels originally cost about \$1,000,000,000 and that their value, at the time the report was issued last year, was fixed at approximately \$80,000,000. Maintenance of these ships costs annually about \$2,700,000.

With the conclusion of the war games at Hawaii, the charges that the defenses of the islands are inadequate, become less vague. However, a full discussion of the Hawaiian defensive needs cannot be had until the reports of the umpires, Admiral Coontz, for the navy, and General Hines for the army, have been submitted. As a result of the manoeuvres, the opinion has been confirmed that the infantry strength of the garrison must be increased, that there must be a greater air force, more submarines, improved wire communications and better roads for rapid movements of troops. It is agreed by most ex-

perts that naval or air forces alone cannot reduce the defenses, such as those in the island of Oahu. But it is equally agreed that a land attack would be successful unless the number of infantry reserves is increased. Accordingly, the statement is made by military officials that Congress will be asked in the next session to authorize an increase in the army from 118,000 men, the present legal limit, to 150,000. Undoubtedly, too, an increased appropriation will be asked.

France.—On Tuesday, May 14, the French troops in Morocco under General Colombat began a general offensive movement against the heights of

*French Victory
in Morocco*

Bibane which ended in a decisive victory for the French. It was important that something decisive be done by the French, for Abd-el-Krim, the Moorish leader, was observed by French airmen to be preparing two flanking movements, one at the west at Chechaouan which would go south against Ouezzan, Mechra and Petitjean, cutting off the communications between Fez and the sea; the other at the east towards Guersif and Taza blocking French communications in this district. Had the French not struck immediately, their whole line would have been weakened by the necessity of fortifying the flanks of their army. The move then against the Bibane heights was well timed. General Colombat stormed them from the south straight up the hillside, freeing several of the French outposts which had been surrounded since the beginning of the invasion, taking the village of Azdour at the point of the bayonet, and gaining finally with comparatively slight loss the summits of the Bibane Massif. General Colombat was greatly aided and the Moors seriously discomfited by a flanking movement carried on at the same time by Colonel Freydenberg who marched along the Oued Oulai valley east of Bibane and threatened the enemy's rear. This movement was an important factor in forcing the Moors to retire from the heights. The prestige accruing to the French from this victory will be important and the friendly and allied Moorish tribes will be strengthened in their allegiance, one of the important results of swift and decisively successful movements on the part of the French commanders. The French spent the succeeding days in securing and fortifying their position.

What has been a source of great embarrassment to the French is the fact that Abd-el-Krim is organizing his movements at Chechaouan which is within the Spanish zone, so that the French planes, owing to the terms of the treaty with Spain, may not fly over this district and break up or or disturb the organizations of the Moorish leader at their center. This would be exceedingly easy of accomplishment, for

*France and
Spain*

the distance from the French headquarters to Chechaouan is only half an hour's flight. However, the French Deputy Mal who spent many years in Spain has been dispatched to General Primo de Rivera to arrange with the Spanish Premier some sort of an agreement which may leave the French a freer hand in Morocco against the common enemy of France and Spain.

It is expected that these military operations will have a reaction in the French Chamber of Deputies at the next meeting, fixed for May 25, for the Socialists and Communists are opposed to military action in Morocco. The French generals will try, however, to have all the Moors out of the territory before criticism of their action by the Chamber can weaken their prestige among the loyal tribes.

With regard to the question of the German proposals for a treaty with England and France on the western boundary problem, Cologne evacuation and the entrance of Germany into the League of Nations, France and Great Britain have both receded somewhat from their former positions and have come to an agreement. Foreign Minister Briand is now willing to consider the German proposals before the entry of the latter into the League of Nations, although this step must be promised in advance, and the Minister of Foreign Affairs, Austen Chamberlain, is willing to consider the evacuation of the Rhine bridgehead and the occupation of the Ruhr not as an independent question, but as part of the general problem of western security. This is greatly reassuring to the French, while the English are pleased with the concessions made by M. Briand. The reply to the German proposals was issued in time to reach Berlin by the first part of the week beginning May 17.

*Briand and
Western Security*

The knotty question of French debts to the United States gives encouragement to hope for a solution in the near future. Recent indications of the attitude of Finance Minister Caillaux show that he is in favor of as speedy a settlement as is compatible with the safety of French fiscal conditions. On Friday, May 15, the French Cabinet charged M. Caillaux and Foreign Minister Briand "to study the solution of the question of international debts." In the meantime the United States has been quietly but firmly calling for a definite arrangement. Our French Ambassador Herrick has conveyed to Paris the wish of the American Government that France send a commission to Washington to negotiate a debt settlement, and Caillaux and Herrick have had several conferences on this matter, with Briand latterly coming in. It is expected that during the course of the summer

*French Debts to
United States*

some definite plan will be arrived at for the settlement of the French war debts to the United States.

The expulsion of the teaching nuns from their house at Graffenstaden near Strasbourg, which was recorded in these columns last week, raised such a storm of protest and indignation that the Catholic parents of the town took energetic action with the civil authorities of the Lower Rhine. A delegation was sent to the prefect of the Department with the result that the Sisters have been allowed to return to their school and convent and will continue teaching, at least to the end of the school term in the early summer. The Mayor of Graffenstaden, who was behind the whole affair, gave as pretext his wish to reduce the personnel of the school and passed some vague remarks about the inefficiency of the teaching. But the *Alsacian* of Strasbourg published extracts from a copy of the district inspector's report on this school which gives high praise to the teaching ability of the Sisters.

M. Francois Veuillot, one of the most prominent publicists of France, has pointed out that the great movements of French Catholics are not mere safety valves, but that they indicate a deep-seated desire and determination on the part of the bulk of the Catholics of the nation to insist that their rights of religious liberty be respected. The numbers assembling every week-end are too numerous, enthusiastic and unified in their program to represent anything but a movement that will have to be reckoned with. Besides the meeting of 50,000 at Nancy recorded last week, M. Veuillot referred to such demonstrations as the 45,000 men at Rennes, the 50,000 at Angers, the 25,000 at Laval, the 15,000 at Angoulême, the 10,000 at Verdun, the 20,000 at Beynac and the 35,000 at Toulouse.

Mgr. Cerretti, Apostolic Nuncio to France, called recently on Foreign Minister Briand, to learn the attitude of the French Government regarding the Ambassador to the Vatican. M. Briand assured his Excellency that the desire of the Government is to maintain as French Ambassador at Rome the representative most eminently qualified. This is interpreted to signify that M. Doucet, the present incumbent, will continue to fulfil his position as French Ambassador to the Holy See.

Great Britain.—According to press reports, the police are taking quiet but concerted and strong action against the Bolsheviki in England. Bearers of Soviet passports,

including attaches of both diplomatic and commercial agencies, are being expelled from the country. The number thus dealt with is placed in the hundreds. Many permits

of Communists to remain in the country have been canceled or refused renewal. Prior to the police action it is estimated that there were 500 officially accredited employees of the Soviet Government enjoying diplomatic immunity. This number has been reduced considerably, so that now only the chiefs of department and a minimum of staff assistants remain. A quantity of literature has been seized, the official Bolshevik review has suspended publication and the principal Soviet bookshop has been closed. The Government itself is apparently alarmed over the growth of the Communist element. Recent investigations are reported to have discovered that within the last year several hundred foreign Communists had entered England, and had been distributing propaganda literature and conducting meetings, especially in the mining and industrial districts. It is hinted that the Cabinet is considering the advisability of refusing permission to all foreign Communists to enter the country for the purpose of attending the annual conference of British Communists to be held on May 31 at Glasgow.

Germany.—On May 12 Field Marshal Paul von Hindenburg, in the seventy-eighth year of a life devoted to military activities, took his oath of office

as President of the German Republic. As he arrived at his place, behind a desk draped with the Republican colors, the Communist members of the Reichstag, men and women together, shouted: "Down with the monarchists! Long live the Soviet Republic!" They then rose and left the Chamber. Hindenburg stood quiet and massive, giving no slightest evidence that he had even noticed them. Then he took his oath to uphold the Constitution of the Republic and promote to the utmost the welfare of his country. He read his speech, not enthused by his new and unwelcome position, but stern and dignified, swelling into power as he spoke of working for a united Germany. The enormous crowds that gathered for the inauguration were extremely orderly and there is no doubt that he won the heart of the German people. His laudatory reference to former President Ebert, his hearty participation in the cheers for the Republic, and the solemn sincerity of his oath to sustain the Constitution made the most favorable impression. Even the Socialist *Vorwaerts*, the organ of his bitterest political opponents after the Communists, expressed itself pleased. "After the election," it wrote, "the nominee supports everything for which his opponents fought during the campaign and throughout the years before." Since everyone understands the deep religious meaning that Hindenburg attaches to his oath and also his undoubted sincerity as a man, the people are satisfied that the interests of the Republic are safe in his hands. President Hindenburg has already signified his intention of attending

Hindenburg's Inauguration

Catholic Agitation

Curbing the Spread of Communism

the Düsseldorf festival, June 19, in connection with the celebration of the thousandth anniversary of the belonging of the Rhineland to Germany. This will bring him into the zones still occupied by the French.

Ireland.—Though designed in its various provisions to appeal to the many interests in the Free State, the new budget of Ernest Blythe, Minister for Finance, has been

*Budget
Proposals*

accorded doubtful reception. The income tax has been reduced from five to four shillings on the pound, the duty on tea, coffee and the like has been abolished, the tax on imported sugar reduced and certain postage and telephone rates have been lessened. These reductions will cost the treasury about £1,800,000 a year. They have been approved by commercial interests. The farmers have been placated by the decision to double the agricultural grants; this involves a reduction of £600,000 on the rates levied on farmers. A series of protective tariffs on household goods and wearing apparel has been introduced. In commenting on these, Mr. Blythe asserted that these were experimental in character and that he would not suggest further protective measures without a mandate from the country. Nevertheless, it is objected that the principles of free trade have to a considerable extent been abandoned. Mr. Blythe estimates the revenues for the coming year at £25,980,110 and the total expenditure at £30,128,980. Of the expenditure, he calculates that £6,116,492 may be regarded as exceptional; hence he has £1,967,622 surplus; by placing £117,622 as margin, he has £1,850,000 for the remissions in taxation noted above. To meet the outlay on non-recurrent expenditures, fresh loans are suggested; it is quite certain that such borrowings must be made for the drainage schemes and the Shannon development. In connection with his budget announcements, Mr. Blythe stated that a Belgian firm had agreed to establish a beet sugar factory in the Free State. The company is to be subsidized until 1936.

As a definite and final answer to the repeated rumors that a majority of the anti-treaty deputies had voted in favor of taking part in the Dail proceedings, Mr. De

*Denial by
De Valera*

Valera has issued a statement in which he gives the names of forty-five out of forty-eight deputies who have signed a repudiation of the rumors. The signatures missing are those of Messrs. O'Ceallaigh and O'Malley, and Miss MacSwiney, at present out of Ireland. Mr. De Valera repeated his former denials of the rumor: "The rumor, therefore, sedulously propagated despite repeated official denials, that we or any of us purpose or at any time contemplated entering the Free State Parliament and taking the oath of allegiance to the British King, is without foundation." He stated that he continued to withhold recognition of the legitimacy of either the Free State or the Northern Parliament.

Rome.—On Sunday, May 17, Rome witnessed the most magnificent festival that had graced the Eternal City for over half a century. Teresa Martin or Souer Thérèse of

*Canonization of
the Little Flower*

the Child Jesus, familiarly known in English speaking countries as the Little Flower, was raised on that day to the hierarchy of the saints. This was the first of the canonizations of the Jubilee year and sixty thousand pilgrims and Romans thronged the great basilica of the Prince of the Apostles. France alone sent 15,000 pilgrims and as many Americans were estimated to have been present. The function was scheduled to begin at eight o'clock in the morning, but as early as four pious pilgrims ventured out into the twilight to be sure of their places, and with reason, for by six o'clock the great St. Peter's was already filled, and two hours later the huge square in front was black with tens of thousands, many of them ticket holders and disappointed at their inability to make an entrance.

The ceremony was long, lasting from eight in the morning to two in the afternoon. The gigantic vaults of the interior of St. Peter's were hung with "rich red brocades and satin damasks, while hundreds of delicate glass candelabra, comprising approximately 25,000 electric lights" were suspended from the lofty ceilings. A feature to be remarked was the presence of amplifiers at the four corners of the papal altar, so that throughout the whole ceremony the voice of the officiating Pontiff could be heard in every corner of the immense cathedral, heard by thousands who could not even see him. Another feature to be remarked was the illumination of St. Peter's on the eve of the ceremony. The great dome, the portico and the obelisk in the center of the rotunda flamed with torches, marking the first attempt of this kind in fifty-five years.

Pope Pius XI entered St. Peter's through the door facing the main altar. He was carried in the *sedia gestatoria* through the whole length of St. Peter's dispensing blessings to the 60,000 kneeling pilgrims as the procession slowly advanced. When the Papal throne had been reached the solemn ceremonies, rich in symbolism and majestic in ritual, began, culminating in the blare of silver bugles from the height of the great dome and in the simultaneous ringing of the bells of Rome's 400 churches. Three hours after the ceremony was ended the Pontiff again descended into the basilica to venerate the new Saint.

To the next issue of AMERICA Condé B. Pallen contributes an article on the "Gloomy Dean" and his Anglo-Saxonia. He finds him to be in reality "The Merry Dean."

Father Husslein offers a study of the soul life of St. Peter Canisius.

"What's the Matter with Colorado?" will be a live presentation of the Klan situation in that State.

St. Canisius, the Man of Providence

JOSEPH HUSSLEIN, S.J.

A GENERATION had not yet passed since the final launching of Luther's Revolt, when the work of the true Reformation began with the appearance upon the scene of the man sent by Providence. If the Catholic portions of Germany, if Austria, Bohemia and Poland, if Tyrol and Switzerland were saved to the Faith, it was mainly due, under God, to the efforts of that modern apostle and champion of Catholic Reform, Peter Canisius, around whom the Church has now cast her aureole of sainthood.

The elements of discontent had long been gathering and it was comparatively easy to let loose the deluge upon Europe. The strength of Luther sufficed to tear down the protecting dykes and give free passage to the devastating floods. But to stand in the way of their course and arrest their eager progress required more than merely human strength. Behind the power of Canisius, was the power of God.

It is difficult for us to realize the position in which Catholics at that period found themselves. Great sections of what we now know as Central Europe were already completely under the sway of the "new teachers" and their mighty secular supporters. In the remaining portions the people still were Catholic, but often indifferently, doubtfully, hesitatingly so. Monasteries had fallen from their high ideals, churches had been robbed by the princes, heretical pastors had not seldom been introduced and the masses themselves were steadily sinking into ignorance and immorality.

While the Catholic sections of Central Europe had thus become demoralized, the Protestant portions were afflicted with even greater evils. Luther himself, in his own words, bears the very strongest testimony to this fact. Yet the power of wealth and influence was decidedly on the Protestant side. Catholics were lost in confusion and bewilderment, while the fresh vigor and added relentlessness of the aggressors apparently left no doubt as to the ultimate outcome. That was the human side of the situation.

At this period, in the plans of the Divine Providence, Canisius was called to enter, as the first of German tongue, the Company of Jesus, then newly founded by St. Ignatius. Sent into Germany, he at once realized the entire position. There could be but one rallying point to save the day for Christ, and that was *Catholic Education*.

From the parish to seminary and university the entire system of Catholic teaching was in a state of hopeless collapse or utter destruction, while the actually existing institutions were fast being honeycombed with the false teachers, who were gaining entrance everywhere. Yet when, after almost fifty years of heroic labors, the eyes of Canisius were to close upon the scene of his apostolate, the land was filled with flourishing Catholic institutions, the pride of the Church, recognized as surpassing in excellence their greatest Protestant rivals.

As a mere Jesuit professor he appeared upon the scene. To give no slightest cause for offense, he refrained from referring to the promoters of the new doctrine as even Lutherans or Protestants, but spoke of them merely as the "new teachers." He too came from a new Order, but the doctrine he brought was the same the Apostles had taught and the Fathers of the Church had solemnly defended. He was one with Cyprian and Augustine, but together with the old Faith he possessed also all the resources of the new learning. He was still a young man, eager, zealous, filled with a sublime love for Christ, and determined to spend his life in labor for the Church. Like Paul, Boniface or Patrick, he was an apostle in the truest sense, and God's blessing went with him wherever he appeared.

Assuming his place as a simple professor on any university staff, he needed but a few months to give a new spirit to the institution. In a year or two he could completely change its atmosphere. His learning won the admiration of the students, his character attracted them, and his religious instruction and private direction made his work lasting. So in the course of a few years of teaching, he transformed the universities of Ingolstadt in Bavaria, of Vienna in Austria, and of Prague in the present Czechoslovakia. His brethren followed after him in the breach that he had made, and after seven years as professor of theology he was appointed head of the Province he himself had introduced into Central Europe. With the new men, trained and led by him, he could now carry on the same work on a larger scale. Without relinquishing his efforts in the universities already won over to him, he further gave his attention to Cologne, Freiburg and Dillingen, and rapidly also began the foundation of new institutions.

But important as these undertakings were, he insisted above all things with the secular and ecclesias-

tical authorities upon the necessity of new seminaries for priests. "To train good priests is the simplest way towards the sanctification of an entire people," he rightly held. "He who loves God will communicate that love to others, and a saintly shepherd will have a saintly flock." Asked by Pope Gregory XIII, "What can I do for poor Germany, disrupted by error," Canisius without further consideration answered: "Found seminaries." Thus it was due to his instigation that the establishment of Papal seminaries at Vienna, Graz, Braunsberg, Fulda, Dillingen, Prague and Olmutz was undertaken.

But this insistence did not prevent him from promoting with all his strength the founding or development of other schools of higher learning. In many cities such institutions were erected by him for sons of the more well-to-do families, while at the same time he was constantly begging alms for similar colleges to be devoted to the higher education of the poorer classes. Elementary as well as higher education evoked his keenest interest and artists delight in representing him surrounded, like the Saviour, with groups of little children.

Wherever he happened to be, whether laboring in cities, or stopping at simple farm houses on any of his innumerable and most important missions to Pope or Emperor or Diets, he quietly gathered the little ones and the servants of the neighborhood around him, instructing them in their Faith. The children especially were greatly drawn to him, and at times could hardly be torn away when the moment came for him to resume his journey. Even in a hostile town he could attract them for instruction and lead them, praying, through the streets.

Canisius is regarded as the first to introduce normal teaching. His plan was to secure competent teachers, to train them well, and then to place the proper textbooks in their hands. To make possible the last-named condition he himself set to work and prepared necessary schoolbooks. Even the Latin grammar issued by the "new teachers" could not safely be used by Catholics. It had been turned into a means of spreading error and calumniating the Church. Canisius consequently set to work and not only issued a grammar, but also a most successful edition of the "Letters of St. Jerome." This latter was to replace an edition published by Erasmus that paved the way to serious misunderstandings of the Church. Canisius prepared a more scholarly, less costly and more serviceable book for school purposes which was republished in all countries.

It sounds incredible to be told that the mere enumeration of the titles of his writings actually occupies *seventy-five folio pages, of two columns each* in Sommervogel's bibliography! How amid his ceaseless

activities he could find time for this multitudinous yet careful production of literary work of every kind must remain a mystery. Wherever a book was required he supplied the need as he saw it, from the most learned works of scriptural and patristic research, down to an edition of Epistles and Gospels with commentary and pictures for children, popular prayer books and even a similar book for princes. His extant letters, often dealing with the most important subjects and written to all classes of persons, to Popes and princes as well as to the least among their subjects, fill up to date eight large volumes of approximately 1,000 pages each, in the scholarly edition of O. Braunsberger, S.J.

But the cream of all his writings and his greatest literary achievements was his Catechism. For centuries, in German-speaking countries, people merely spoke of "learning their *Canisi*." With our many catechisms, based more or less upon his own, we do not appreciate the profound, accurate and extensive scholarship which was required for this pioneer work, whose results for the Faith were inestimable. Canisius wrote three catechisms. The first, or largest one, in Latin, with almost 2,000 Scripture references in the margin and 1,200 quotations from the Fathers. The erudition required for such an undertaking was all but incredible. Known as the *Summa*, it was intended for institutions of higher learning. But children and the common people were not neglected, and for them he condensed from this large work his smallest catechism, issued in Latin and in German. But his supreme achievement was a somewhat larger, intermediate catechism, composed still later.

And yet, Canisius was one of the most active men in the active outward life of his day. Wherever he appeared in the pulpit his words transformed entire communities, and soon brought back the people to the frequent and fervent reception of the Sacraments.

But what will naturally most attract the historian in this remarkable career, is the work of Canisius as a counsellor of Popes, emperors, kings and men of prominence everywhere, no less than his extraordinary diplomatic skill. His was a Divine diplomacy, based on no Machiavellian principles, but learned from the Heart of his Redeemer. He had copied in all things the prudence, kindness and zeal of the Saviour. The authority as well as the attractiveness of his Divine Model was wonderfully reproduced in him. He could be mild without weakness, forceful without hardness.

Not as yet twenty-four years of age, he was sent to undertake one of the most difficult diplomatic missions of his time and by his tact and energy saved the city of Cologne to the Faith when its powerful secular and ecclesiastical rulers had combined to bring it into heresy. Only two years later we behold him enter-

ing Ulm with the Emperor Charles V and fully confident of his influence at court. So he remained the intimate and counsellor of the greatest rulers and statesmen of his day, strengthening them when in danger of yielding to the evil influences brought to bear upon them, enlightening them in doubt, raising them up when despondent and filling them with steadfast courage when palsied with fear at the dangers confronting them.

This work, doubtless, was of the utmost importance in a day when the Revolt against the Church was carried out precisely by recourse to the strength of the secular arm, and when Luther's own reliance was daily more exclusively placed upon the power of princes and secular rulers. Every attempt, therefore, was made, whether by intimidation, promises, or open threats to bring Catholic princes and rulers over to the "new teaching" that was incessantly promoted by the most powerful political propaganda.

But Canisius worked and fought in the open, using no weapon of intimidation but only the word of God and the power that the spirit of God had given him. So everywhere he vindicated triumphantly the position of the Church and easily confuted her opponents in the great public disputes for which he had no liking, but in which, he stood forth gloriously as the champion of the Faith. Here, too, he pleaded with his opponents for charity and Christian consideration, and whatever others might do or say, he remained throughout the very soul of courtesy and Christian love, for he was defending no human interests, he was seeking no applause of men, but had made himself all things to all men that he might win them all for Christ.

The highest ecclesiastical honors were offered him only to be declined that he might live and die as a simple Religious in the Society of Jesus, and as such the Church has now bestowed on him her halo of glory.

The Lesson of Nicaea

FLOYD KEELER

SIXTEEN hundred years is a considerable length of time, even in the history of mankind, and it may seem like a very reactionary and ultra-conservative state of mind to refer to an event so distant as being anything which concerns our present-day life and affairs. Still more will this appeal to the modern-minded as being the case, if we announce to them that a decision, made in the year 325 of our era, is to be accepted at full face value in this year of grace 1925. Yet that is exactly what we do and that is the issue which at this moment comes before us.

We hear much in these days of "Modernism," and even for those to whom this term has a sinister connota-

tion, the idea of being "modern," "up-to-date," abreast of the times, appeals. In fact, most of us are convinced that any other attitude is, for the most part, suicide. None in America today really covets the idea of being thought old-fashioned, or antiquated in any detail. We may sometimes sigh for "the good old days"—as we grow older we are apt to do that—but were we to be given our choice and told that we might go back to the days when there were no radio, no automobiles, no telephone, no electric lights, we would probably hesitate. Progress, development—these are the order of things, the signs of life, and whether we will or no, we must go on. Life today is not what it was even a decade ago, and it continues to grow in complexity as time goes on. The things which seemed most fundamental to us yesterday are today being cast aside as unsuited to our modern needs and conditions. Science, physical and metaphysical, has made tremendous strides, modern chemistry and modern psychology enable us to explain much that was hitherto inexplicable, and our judgments, even in the realm of morals, must in consequence often be materially revised. Hence it is not strange that some have come to the conclusion that in matters of belief, a revision or restatement is essential also.

There is one sense in which this contention can be justly granted. Each age develops its own language, uses words in a sense different from that of its predecessors. Archbishop Trench about fifty years ago compiled a whole "Glossary of English words, used formerly in senses different from the present," and, were he alive today, he would have his work to do all over again, so changeable is our language. Apropos of a much-debated term today, my friend and former colleague, Professor Stewart, of Nashotah, Wisconsin, has recently said: "'Is Christ divine?' 'Divine' was, and is, a very elastic word. Nowadays a man may say, 'Yes, Christ is divine—we are all divine, more or less'; and then you shrewdly suspect that he does not believe in the divinity of Christ in any adequate sense." Explanation then, is probably needed, but that explanation, or even translation, necessitates a change of belief, we strenuously deny. Indeed, the very fact that it is an explanation or translation should be a guarantee that the substance, the reality of the thing, is left as it was. Because a term which was understood in a certain sense by a previous generation has ceased to have the same meaning to this one, it may be necessary to invent a new term, but the reality of which the term is a symbol has not changed. Quite the contrary, it alone abides. The terminology, the accidents, so to speak, are the only thing that have differed.

A study of history should tend to make a man very humble-minded, for history ever repeated itself, and we see in mankind in general today much that men were in ages past. Hence it is that as we celebrate the sixteen-hundredth anniversary of the Council of Nicaea, we can find much that is exactly suitable to modern conditions.

This first great gathering of Christian Bishops was summoned by the Emperor Constantine because great disturbances had taken place within the Church, and its peace was seriously threatened. Probably Constantine did not worry much about the points in dispute, and it is recorded that he was a bit impatient over them. But since he regarded the Church as a valuable asset in the unification of the empire, he did not want its own interior peace and exterior unity to be marred by quarrels. Hence he desired to bring about through this gathering, a working definition of the points in question, though probably he cared less about what was defined than that something acceptable be arrived at.

How similar is this to conditions at the present time! We are told that the supreme need of the hour is unity among creeds. Every now and then some sort of interchange of courtesies takes place as when a Presbyterian minister preaches in the Cathedral of Saint John the Divine or Bishop Manning makes an eloquent appeal for understanding between sects, as he stands within the walls of an edifice where the descendants of those Calvinists of whom Macaulay spoke, "with heads on which hand of Bishop had never been laid, poured forth their supplications." And the world applauds such efforts and contributed large sums to build a place because it advertises itself as "a house of prayer for all people." Why quibble over a phrase? Why be such a stickler for a mode of worship? Competition, say they, is too keen to allow of a division of forces. The "empire" needs the united support of all religious people, it cannot afford to have it divided.

Arius and his party at Nicaea were ready to compromise. They were perfectly willing to restate belief, to adapt it to the philosophical temper of the day. It was Athanasius who was narrow at that time. Yet the test of time has shown that Athanasius was right and Arius was wrong, that a compromise which might have saved

outward unity at that time would have destroyed the real, inward unity of the Church forever. Truth and not present expediency must be the touchstone by which the Church tests her pronouncements, and truth is an objective thing, having a real existence entirely apart from our notions about it. It does make a difference what a man believes. He may believe that wood-alcohol is no worse than that made from grain, but a drink of it blinds him or kills him and his belief in its harmlessness did not save him. Religious truths, the fact of God, the facts of His attributes, the facts of His relations with us, and in consequence the facts which regulate our contact with our fellow-man, are equally objective. Truth, not sentiment, is therefore to be sought, and when found, is to be kept, even though "the heathen furiously rage." The Catholic Church has always claimed that she alone is the custodian of that objective truth, and that she alone has the right to interpret it to man. She is not led aside by the whim of the passing moment. Wild demands for revision, hysterical pleas, based upon the fact that some are making shipwreck of their lives, or are laying impious hands upon Divine things, leave her unmoved. Only when she knows she is right will she go ahead in definition, only when guided by that Spirit which leads her into all truth, can she be convinced that she may restate her Faith in different terms. When this can be done without impairing its substance and when a new terminology is really needed, she will act. Kingdoms have been lost to her because of her refusal to condone wrong or to change eternal principles, but "crowns and thrones may perish, kingdoms wax and wane"; they are of but a day, she is eternal. Truth is the one lasting principle, "God is true, though every man be a liar." The Church is God's and cannot barter her birthright for any mess of pottage, however savory. This is the lesson of Nicaea, as sound for 1925 as for 325, unchanged one jot or tittle in the centuries which have intervened.

Must the State Kill?

PAUL L. BLAKELY, S.J.

IN a preceding article (AMERICA, May 16), I put the question as to the right of the State to take human life as a punishment for crime. With no intent to stir controversy, but merely to reflect the mind of Catholic philosophers and theologians, I wrote that the question must be answered in the affirmative. The Catholic opinion, stated broadly, is that the right flows from the very nature and purpose of the State, and is supported by the teaching of Holy Scripture as well as by the common usage of nations.

But for what crimes the State should exact this penalty is quite another matter. In England, as late as the

beginning of the last century, it could be imposed for more than 200 different violations of the law. Some of these offenses would now be classed as mere misdemeanors, and others, counterfeiting, for instance, as felonies not of the gravest nature. Executions were in the open and often partook of the nature of public holidays. Garrulous old Pepys relates how he went to Charing Cross to see Major Harrison hanged, "he looking as cheerful as any man could do, in that condition," and it was Boswell, I think, who related to Johnson, not without a touch of unseemly gusto, how at Newgate he had seen all of fifteen men hanged in one day. By 1789, there

were 115 capital crimes in France and there too the executions were in public. Dickens gives a gruesome picture of the hardened old *tricoteuses* sitting near the guillotine and counting the heads as they fell. In Tuscany, the death penalty was abolished as early as 1786, largely in response to the efforts of Beccaria, the most noted modern opponent of capital punishment. By the Italian code of 1888 the penalty was done away with for all crimes, including regicide; as I write, however, the report comes that Mussolini is planning to reestablish it for certain offenses against the State.

During the course of the nineteenth century, punishment by death was gradually restricted to a small number of crimes, and the tendency to substitute life imprisonment became very marked. In Belgium, where it may still be imposed for murder, there has not been an execution for many years. As late as 1871, there were thirty capital crimes in France. At present, there seem to be only two, murder and killing in the commission of a crime, or to escape from justice, and clemency is very commonly extended even to convicted murderers. In Portugal, Holland, Norway and Rumania, the penalty has been abolished; in Spain, Sweden and Switzerland, it is rarely imposed. Even when the Empress of Austria was assassinated at Geneva in 1898, it was found that under the laws of the canton, the murderer could not be executed. The tendency toward greater leniency also made itself felt in England and in the United States. Apart from certain offenses in the army and navy, in England death is the penalty for four crimes only, high treason, murder, piracy with violence, and the destruction of public arsenals and dockyards. In the United States, as in Switzerland, we meet the distinction between Federal and State authority. The United States may inflict death for high treason and piracy, and for rape and murder committed in territory under Federal jurisdiction.

An examination of the various State laws discloses a surprisingly large number of capital crimes. I do not pretend to have surveyed the entire field, but the following synopsis is correct, I think, at least in general outline. Six States, Maine, Kansas, Michigan, Minnesota, South Dakota and Wisconsin, have abolished the death penalty. In the remaining forty-two, it may be inflicted for wilful murder, and in about a dozen for the taking of life in the commission of a felony. In sixteen States, it may be imposed for rape; in nine, Alabama, Delaware, Louisiana, Maryland, Mississippi, North Carolina, South Carolina, Vermont, and Virginia, for the burning of an inhabited dwelling by night; in four, Delaware, Kentucky, North Carolina and Virginia, for "burglary in the first degree"; in three, Alabama, Texas and Virginia, for robbery by arms and violence; and in Nevada for train robbery. Yet while there are some seven capital crimes in this country, the death penalty is generally restricted to wilful and premeditated murder, and in comparison with the number of homicides, executions are very rare. Thus

the Whitman Committee, appointed by the American Bar Association, reported that in 1920 there was only one execution for every 679 homicides, and in 1923, according to the findings of the Metropolitan Life Insurance Company, for every 146 homicides in the United States, sixty-nine indictments were found, to be followed by thirty-seven sentences of imprisonment, and only one execution! Negligence on part of the police and poor handling of cases by the public prosecutors, coupled with the skilled defense made by able or unscrupulous lawyers, will account in some degree, but not entirely, for the disproportion between crime and the legal penalty of death. The fact is that many juries are disinclined to inflict death as a punishment even for wilful, premeditated and unprovoked murder.

Now while the State *may* put to death for crime, it is not *obliged* to do so in every case, even for murder. The State always retains the right, the *jus gladii*; indeed, since this right flows from its very nature, the State can never abrogate or completely divest itself of the right. As Father Joseph Rickaby, S.J., writes, the abolition of capital punishment does not eradicate the right, but only makes it latent. The right is not, and cannot be, destroyed; but its exercise may be suspended. ("Moral Philosophy," p. 323, p. 347). The civil authority (in the United States, the State legislatures) keeping within the limits of the natural and the moral law, may determine what crimes should be punished by death. "Whenever there is need of exercising this right of self-defense, when capital punishment has been established by law for certain grievous crimes, the magistrates [in the United States, the jury, or the jury in conjunction with the judge] exercising their proper authority are permitted, nay, obliged, to put malefactors to death" (Koch-Preuss, "Handbook" V, p. 153). Hence it is clear that juries cannot be justified in voting against the death penalty when the evidence shows that the accused is guilty of a crime punishable by death. Clemency, if it is to be extended, can be given only by the competent authority, designated by the Legislature.

It does not follow however that the State may not be morally justified in suspending the death penalty. In reaching this determination, it must not be swayed by false sympathy with the criminal, much less with crime, but solely by consideration for the common good. Can the authority of the State, respect for law, peace and good order in the community, and the full protection of the citizen against violence, be duly conserved if for certain crimes a punishment less grievous than death is decreed? If so, then it should be abolished, *i.e.*, suspended, since the State is not justified in inflicting a heavy punishment when a lighter will suffice. (Cf. Cathrein, *Philosophia Moralis*, nn. 639, 640). As Dr. Koch writes:

If society is not in a state of necessary self-defense against internal enemies, and the dangerous elements can be rendered innocuous by other means, such as incarceration, banishment or deportation, or if certain crimes do not imperil law and order,

and the public peace, the death penalty should not be inflicted. A temporary abolition of capital punishment may be morally justified. Even where capital punishment is legal, it need not be inflicted in every case; for it is but a relative law, and as such involves no absolute obligation. In matter of fact, the supreme representative or bearer of civil authority has at all times in the world's history exercised the right to pardon condemned criminals. It goes without saying that this prerogative must be exercised prudently, lest the non-infliction of capital punishment in flagrant cases create contempt for authority. (*op. cit.* V. oo pp. 153, 154).

With this exposition Father Slater agrees. "If the time should ever come," he writes, "when the infliction of less severe penalties will suffice to punish crime and safeguard life and property, then capital punishment should be abolished, but that time does not seem to be at hand yet." ("Manual of Moral Theology," I, 305.)

Is it at hand in the United States? Frankly, it would seem better to wipe the penalty from the statutes than to retain it and flout it. The 1,749 homicides in the city of New York in the last seven years have resulted in only 231 convictions and less than fifty executions. In Chicago, according to an analysis published by the *Chicago Journal*, "five out of six murderers go entirely unpunished." Former Governor Hadley of Missouri, in presenting a report signed by himself, Dean Mikell of Pennsylvania, and John G. Milburn of the New York bar, to the American Law Institute on May 1, asserted that of ten major crimes in the United States, not one is adequately punished! It ill becomes American behaviorists and determinists to jeer at the deterrent effect of punishment, when in this country we do not punish crime adequately, and in far too many instances, we do not punish it at all. It is not much of an exaggeration to say that even for murder the death penalty has been replaced by the short-term sentence.

Darrow, with his theory of criminal irresponsibility, and the school given prominence by such eminent authorities as Mr. William Randolph Hearst, who writes that every execution by the State of a murderer is a cruel, calculated, cold-blooded murder (*New York American*, May 10), are undermining the sanction of all law. It is nothing less than silly to argue, with some of the notables quoted by Mr. Hearst, that what the individual may not do the State may not do. The man who resorts to this absurdity is forced to admit that while he may not coin money, impose taxes, institute courts, pass laws for the protection of persons and property, and exercise a compelling authority for the general welfare, the State may and must do these things. It is hardly necessary to labor a point which all sensible men see and only demagogues deny.

A legal execution for every convicted murderer might act as a deterrent, or it might not. We have no experimental knowledge in the United States, because murderers are rarely executed. Life imprisonment might, possibly, meet the ends of justice, but we have no experimental knowledge of that either. As a matter of fact,

law-breaking is a fairly safe and profitable business in the United States. If it be thought desirable to make law-breaking more dangerous and less lucrative, our criminal court procedure must be reformed to the end that punishment, whether by death or life-imprisonment, speedily follow murder, and an adequate punishment, equally swift and certain, all other forms of law-breaking. For while the State may suspend the death penalty, it is most solemnly bound to punish crime, protect its citizens, preserve order, and vindicate its sovereign authority.

Again: The Bonus

EUGENE WEARE

Special Correspondent for AMERICA

THIS is a story concerning upwards of 1,500,000 of American citizens who, in this year of grace, may be written down as lost, strayed, stolen, blind, deaf or dumb. It has to do with the administration of that much controverted undertaking which is known in official Government circles as the World War Adjusted Compensation Act. Those of us who are less given to the technicalities call the same thing "The Bonus."

It will be recalled that it was our wont, back a few years, to get all "het up" about this bonus when the plans for its establishment were under consideration in the Congress. Most of us had very positive views on the subject and several thousands of us took to a sort of frontal attack upon the distinguished members of our national legislative body. These gentlemen were deluged on all sides with appeals for and against the passage of the proposed legislation. There was a great deal of discussion about it. An agreement was finally reached and the law enacted despite the opposition and the specific disapproval of the Chief Executive. Forthwith the machinery for the administration of the Act was set in motion and then we got to learn a great many things which, in much of our preliminary discussions and calculations, we had not counted upon.

Something like 4,500,000 men are entitled to some sort of compensation under the provisions of this Adjusted Compensation Act. At this writing about 2,600,000 applications have been received by the office of the War Department at Washington having the work in hand. Of late, however, there has come a lull in the daily receipt of applications. Once upon a time, as many as 53,000 applications were filed in a single day. Of recent weeks this number has dwindled to less than 5,000 a day. And this, mind you, despite the fact that about 1,500,000 of those entitled to the compensation have yet to be heard from. Strenuous effort has been made on all sides to bring to the attention of the veterans the necessity and importance of filing their applications at once. All sorts and kinds of publicity have been put forth with this end in view, but all, seemingly, with but moderate success. One and one-half million of our World War veterans

seem not to have been reached. Despite the tremendous publicity attendant upon the discussion in Congress, the President's veto and the general administration of the work, almost one-third of all those entitled to compensation have made no effort whatever to qualify themselves for it. These seem to have been swallowed up in some mysterious way or to have so little regard for the bonus as to be unwilling to do as little as to file an application for it. It may be, of course, that many of the veterans have the matter in mind and "intend" to file their applications later on. It may be, too, that despite the widespread publicity, many have yet to learn of the passage of the Act. One is tempted to accept some such explanation when one views the correspondence of the War Department with recent applicants. Some of these gentlemen "just heard about the bonus" from the chance meeting with a friend and they "want to be let in on it." And several of them reside in Washington.

Another curious phase of the matter has to do with the present whereabouts of many of those who served this nation in the great war. When we demobilized our army it looks as though we brought about a very thorough demobilization. Records in the War Department indicate that our veterans are scattered all over the earth. Even in this matter of the bonus, applications from veterans have been received from almost every country in the world, beginning with Africa, Albania and Algiers, continuing through India, Italy and Ireland to Palestine, Poland and Peru, only to draw up with the Union of South Africa, Uruguay, and Venezuela. We have our veterans in Java and Japan, "next of kin" in Madeira and Montenegro, "dependent wives and others" in Korea and Liberia and "physically disabled" in Russia, Rumania and Syria. It is not only possible, but it is highly probable, that many of our "missing" veterans, the crowd who go to make up the 1,500,000 who have failed to file their applications for the adjusted compensation, are resident abroad and unaware of the generous provisions which have been made for them by our Government.

Under the provisions of the Adjusted Compensation Act about 4,500,000 men are entitled to what may be likened to a twenty-year endowment policy. This takes the form of an "adjusted service certificate" which, in reality, is the promise to pay on the part of our Government, the amount embodied in the certificate, either to the veteran himself, about twenty years from the date of issue, or to his estate, or his heirs, at his death. The amount to be paid is based upon the length of service of the veteran with twenty-five per cent added for all service rendered overseas. Like all insurance policies the total amount to be paid is calculated with reference to the age of the insured at the time the policy is issued. In other words, a veteran who filed his application last December will receive more money twenty years hence than

the veteran who files his application this year, despite the fact that both are of the same age. Here we see the importance of filing one's application immediately. Those who delay are made to pay the price in the actual loss of dollars and cents.

One of the deplorable aspects of the entire business of administering the distribution of these certificates is the large number of those who die without having filed their applications. Of course, in many of these cases, the dependents of the veterans seek to collect the "insurance" from the War Department and, upon proper proof of death and dependency, such claims are paid without much ado. But in all such cases the money so paid is just about one-third of what it would have been had the veteran filed his application in accordance with the provisions of the Compensation Act. As a case in point it has been suggested that should a veteran who served overseas for a period entitling him to the maximum amount of "adjusted service credit" of \$625 die without filing his application, his widow, children or other dependents "within the restricted class," will receive that amount only in *ten quarterly payments* while, if he had filed his application prior to his death, his widow, children or dependents will receive something like \$1,580 in one payment *and in cash*.

Almost daily the office in charge of the workings of this Act are forced to disallow the claims of dependents of veterans who have died without having filed their applications. Under the law no one is capable of filing these applications but the veteran himself and yet, strange irony of fate, many of the veterans who die are found among those who have not filed their applications! In many of these cases the deceased veteran leaves nothing whatever behind him save, possibly, a houseful of little ones and a widow. The most appalling conditions of poverty and want are established in connection with these claims for compensation for dependents, but the law in the matter is clear. Only about one-third of the amount that might have been obtained in cash, had the proper application been filed by the veteran, is payable to his dependents and this in ten deferred payments stretching over a period of two and one-half years.

American Catholics gave their share of men to the armed forces of the nation during the great World War. We like to think that we gave more than our share. Some of us even take, occasionally, to boasting about it. The claim is probably a sound one but, by the same token, it is probably true that we have more than our share among the delinquent veterans in this matter of filing an application for the adjusted compensation. And inasmuch as most of our people are poor, thank God, I wonder if it is too much to ask that we bestir ourselves just a little in this business of the bonus. The whole question has been brought forcefully to my attention of recent days by the failure of a Catholic veteran to file his application, his sudden death and the pitiful condition of his wife and

babies. He had "intended," poor fellow, to file his application. But he did not file it and his poverty stricken family are an object of charity right now and undergoing real suffering as a result. He might have left them \$1,500. He left, instead, twenty dollars a month over a period of thirty months.

I got into the thing through his parish priest whose attention was directed to the case by a member of the parish St. Vincent de Paul Society. I was asked to help, to "see if something couldn't be done" with the War Department. Of course, I failed. The officials of the War Department are very kindly folk but the law in the matter is clear and unmistakable. The blunder was made by the failure of the veteran to make application in accordance with the law.

And, inasmuch as there are 1,500,000 others, like him, it seems to me that those of us who are interested in the practical side of the works of charity, of social welfare and betterment, might very properly make it our business to endeavor at every opportunity to get the veterans to file their applications for adjusted compensation. I think, too, that parish priests might very profitably take up this matter. A word or two from the altar may be the means of saving a poor family from misery and suffering and want. The various Conferences of the St. Vincent de Paul Society, were they to bestir themselves, might save themselves and their treasuries no small sums by persuading all who have any right or claim for this compensation, to file their application immediately. In the various Councils of the Knights of Columbus, in the Catholic Clubs, Lyceums and Sodalities, where prevails the spirit of brotherhood and Christian charity, no more practical work may be embarked upon. Tomorrow may be too late. It is important to insist that the application, which may be obtained for the asking at the War Department, at Washington, be filed at once. To delay may be tragically fatal. It has been so in thousands of cases and it surely will be again.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department

Mother's Day

To the Editor of AMERICA:

In the issue of AMERICA for May 2, you had a Note and Comment about the proper celebration of "Mother's Day," and we have carried out your suggestions here with the result that we had more people at Holy Communion yesterday than we had on Easter Sunday.

Pittsburgh, Pa.

T. F. COAKLEY.

Again "Everybody Welcome"

To the Editor of AMERICA:

The letter of Francis Ames in the issue of May 2, "Again 'Everybody Welcome,'" raises a permanent issue regarding collections and the attendance of non-Catholics at Catholic services.

Mr. Ames writes that "Of course we understand that the ten cents' charge at the door would somewhat embarrass outsiders, but what of it!" In my humble estimation it would embarrass

any Catholic who has the welfare of his Church at heart. The Second Plenary Council of Baltimore expressly forbade the collection of money at the door, and so far as I know the prohibition has never been lifted.

It has been my experience that the parishes resorting to this practise are not poor struggling churches badly in need of funds, but comparatively wealthy congregations. I know of one church in particular where a different, but equally objectionable manner of taking up a collection, is in vogue, and the voluntary Easter or Christmas collection amounts to almost \$6,000.

I fear that if, when as a non-Catholic I first attended Catholic services, I had been met at the door by a hand extended, not in welcome but to collect ten cents, I would have been so repelled that I probably would never have inquired into Catholic doctrine, and consequently would still be outside the true Church. The most charitable comment that one is able to make about the practise is that it is at least in very bad taste.

Having been a non-Catholic and understanding their viewpoint, I feel that the collections at the door and the conspicuous signs in the pews reading "Everyone occupying this seat must pay ten cents," create a very bad impression. Catholics know what they are expected to contribute and therefore the signs are not needed.

It seems to me that to have a sign outside reading "All seats free" and others inside reading "Ten cents," as Mr. Ames suggests, savors somewhat of misrepresentation. However, the "Everybody Welcome" signs are an excellent idea.

Toledo, O.

WAYNE CALLOW.

The Protestant in a Catholic Church

To the Editor of AMERICA:

Mr. Frances Ames, in a letter printed in the issue of AMERICA for May 2, writes: "I never have been able to understand why the Catholic Church does not hang signs outside her edifices, reading 'Everybody welcome,' 'All Seats Free,' etc."

Your correspondent seems to be convinced that non-Catholics are timid about entering Catholic churches for Mass or other services, because they feel that they are unwelcome. As a former Protestant, received into the Church some eight years ago, I can assure Mr. Ames that such is *not* the case. Rather it is safe to say that the *average* Protestant American refrains from entering a Catholic church not because he fears he may not be welcome, but because he is actually afraid of finding himself *too* welcome.

While still an Episcopalian, I, during a period of six years, very frequently attended Catholic worship both in town churches and country chapels. In all that time, I am thankful to say, no person, either clerical or lay, spoke to me. I am sure that if anyone had tried to talk with me, I should never have attended Catholic worship again. A good rule to follow with Protestants who attend our worship is to allow *them* to make the first advances.

The glory of the Catholic Church is that she permits souls to be let alone when they enter the house of God. Mr. Ames should realize that when a Protestant enters a Catholic church he is usually seeking God and to know God's will. If he is not so seeking, his coming is of no value and it is well to neglect him.

Protestants often remain in the back of the nave of the church in order not to be conspicuous. They wish there to observe without being observed. It is a suitable place for them to occupy in the beginning; as they are more and more drawn to the church they will learn to go nearer the altar. In the matter of getting people to know God in the Catholic Church, "hustle" and "push" are not needed. Let the Holy Ghost lead such souls.

The matter of paying for seats is a difficulty, but our authorities have as yet found no other workable plan. However, to put a sign "Seats free to non-Catholics" is an impossible remedy, and would embarrass any self-respecting Protestant.

As for the suggestion of labeling Catholic churches, I would assure Mr. Ames that there is no point in so doing, as the

American public is already educated to the point where it knows the Catholic church for what it is because it is *not* labeled. If any Protestant wishes to worship with us, all that it is necessary for him to do is to ask where the Catholic church is situated. Our churches with the parish school nearby are quite distinctive and can be identified at a glance. Hundreds of Protestants are received into the Catholic Church yearly, because they are convinced of its claims to be uniquely the revealed Way of Life Eternal. This being so, it would be undignified and inconsistent for us to "hang out our shingle" as though we were one of the many competing non-Catholic sects.

It is but a short step from signs telling the passerby that "Everybody is Welcome" to "Welcoming-Handshaking-Committees" of men and women at our church doors. If Mr. Ames will ask his convert friends about these "Glad-Hand Committee" abominations in the Protestant churches, he will learn from what they have been delivered. Nothing more destructive of reverence for the church as the House of God can well be imagined. Often the first thing which impresses the Protestant visiting our services is the silence of our people in the Divine Presence.

Not long after I began attending Catholic worship, I found myself repeating with great joy, every time I entered a Catholic church, "Thou hast set my feet in a large room." It was a blessed relief to enter and wait for God to speak to one, knowing that one would be safe from the distraction of welcoming hands and chattering tongues. It would be well for Mr. Ames to consider that we come to church to worship God, and not to hold a reception for one another.

Perhaps in this Protestant land some inscription upon the walls of the vestibule or narthex would be useful. If so, I can think of none more suitable than, "How terrible is this place. This is none other than the house of God and the gate of Heaven." "O, come, let us adore and fall down before God." Many a Protestant has come out of a Catholic church saying within himself, "Surely God is in this place and I *knew it not*." Such an one does not miss the unsought salutations of strangers, assuring him that he is welcome. The liturgy will draw the Protestant when a sermon will repel him. A Catholic at prayer will do more to attract him to our holy religion than the glad hand or a sign telling him "All Seats Free."

New York.

HERBERT W. R. VAN COUENHOVEN.

Dangers of Secular Universities

To the Editor of AMERICA:

A few weeks ago there appeared in your editorial columns an article on the International Birth Control Congress, held in New York City about that time. I regret that more space was not given to a subject so vital to Catholics. In the past few days my regret has been all the keener, because of an incident wholly unexpected, yet, I fear, quite uncommon among our Catholic families during this era of materialism.

During a social visit at the home of some Catholic friends, I was somewhat startled by the following lament of a father and mother concerning their grown son and daughter who were both away at Catholic colleges:

Yes, said dad, it would have been much better for Tom's future had he been matriculated at the large non-sectarian Eastern college concerning which we had such good reports. Its prestige is country-wide and this fact would have served him in good stead when he goes out into the world to practise his profession. Our Catholic school is a good one, and the instruction given is second to none; but it does not have the name! When we sent him away to school, we heard a lot about the pitfalls and dangers of the education of Catholic young men and women in non-Catholic institutions. Lately I am beginning to have my doubts about these dangers. There are some young men whom I know who appear to have weathered all these pernicious influences without harm.

And for the same reasons, mother responded, we sent

Regina away to be trained by the nuns. I, too, am beginning to wonder whether these dangers be real or supposed.

Similar thoughts have run through the minds of many a Catholic father and mother faced with the problem of selecting a suitable school for their grown children. Hundreds upon hundreds of Catholic parents when confronted with this problem give little or no heed to the warnings so frequently expressed and stressed in our Catholic press. More often than not it is concluded that these expressions are but idle fears, such conclusion being based upon the limited observation of a few Catholic young men and women of their acquaintance who have escaped apparently without harm the false philosophy and logic of non-sectarian colleges and universities.

It is not at all uncommon to hear a Catholic father remark: "All I have heard are gloomy pronouncements and *no facts*. Dan McCarthy's son is not a graduate of a Catholic college. His faith and morals do not seem to have suffered any." Or a Catholic mother say: "Quite true. Nor could any one say that Eileen Cavanaugh has failed to practise her Faith with as much fervor and true devotion as the day she left the Catholic High School." All this may be true, but there are facts galore, if one would but take the time to look for them and to interpret them practically, when found.

To point all the dangers to which our Catholic young men and women are exposed by attendance at non-Catholic educational institutions, either of national or local prestige, would require too great space. However, there is one prominent case where one very important fact, at least, is presented, which shows clearly the danger. Among the delegates to that international convention on birth control, which I have mentioned, were professors from the following institutions:

Smith, Bryn Mawr, Yale, University of Pennsylvania, University of Michigan, University of Wisconsin, Amherst, Syracuse, Harvard, New York University, Ohio State University, University of California, Johns Hopkins University, Oberlin College, Chicago University, Columbia University, College of the City of New York, University of Illinois, University of Iowa, Washington University of St. Louis, Sanford University, Cornell University, and Ohio State University.

This list takes no account of the numerous delegates from the many domestic and foreign associations and European seats of learning. Every important non-Catholic institution of learning in the United States is included in it. An astonishing fact that must clearly be borne in mind.

Perhaps these delegates to the conference did not officially or otherwise represent the institutions to which they are attached. Perhaps they are not important people in their various colleges. It matters little. The fact still remains that they are engaged in the profession of teaching at such colleges. Since they are teachers, it is natural to assume that they give expression to their views on such matters as are the subject of such conferences. It is natural also to assume that they are in sympathy with or even practise the principles of the neo-Malthusian cult, principles so repulsive to Catholic men and women and contradictory to the elementary truths of religion. Otherwise they would not be delegates. Therefore, one can safely conclude that all the non-Catholic higher educational institutions have on their teaching staffs professors whose theories are directly opposed to Catholic doctrine, and who are capable of infecting the minds of Catholic young men and women with whom they come in contact, through lectures and otherwise.

If there be any doubt after a careful consideration of this fact, let any Catholic parents who are about to select a school for their son or daughter next September ask themselves, do they dare to expose their children to the pernicious teachings of men or women who advocate principles so opposed to the convictions of Christ and His Church?

Washington.

M. W. KNARR.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, MAY 23, 1925

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Canonizing the Catholic School

IN raising the Blessed Madeleine Sophie Barat, Foundress of the Society of the Sacred Heart, to her altars, the Church bears witness to the heroic virtue practised by this great woman. But in another sense, the Church's act canonizes the Catholic school.

Not unacquainted with the days of the French Revolution, and having before her eyes the devastation which it had wrought in France and throughout Europe, this holy woman made Christian education the especial work of her Institute. In it her daughters were to find a means of rising to heights of sanctity; through it they were to bring the children, as the Jewish mothers did, to the Heart of Christ. Whatever aid in this apostolic work could be afforded by the progress of human learning, she assessed at its true value, for she wished her school to be inferior to none. But in every class room, whether of science, of literature, or of art, Christ with His infinite treasures of wisdom and knowledge, was the Master. Like the great Catholic educators of all ages, she had taken to heart the lesson taught by the Saviour in the parable of the woman who placed the leaven in the measures of meal until the whole was leavened. Knowledge, intellectual alertness, the power of due adjustment to environment, culture, grace—to all these she would guide the pupil, but the whole was to be leavened with the most excellent knowledge of Christ which alone could give the process and the result life, vigor and permanence. From such schools come forth Saints and scholars, men and women who because their eyes have caught the brightness of the glory streaming from the heavenly Jerusalem, can teach us to rate truly the worth of this visible world.

How well she succeeded is shown by the sanctity of her life, by the holiness of her Institute which in her canonization receives a new approbation by the Church, and by the spread throughout the world of the mission which she enjoined upon her daughters. Today her Institute counts 147 houses with about 6,500 Religious, of whom 1,099 are in the United States, and more than 17,000 pupils in its academies and colleges. Catholics in the United States will recall with particular gratitude her interest in this country and her solicitude for the education of American children. "I naturally like your nation and its excellent qualities," she once wrote to an American Religious, and she had proved the sincerity of her words by sending us Mother Philippina Duchesne, of revered memory, whose Cause has been introduced at Rome. From her humble cell in the Convent at St. Charles, Missouri, and later in St. Louis, under the direction of the Foundress this venerable woman began the work of the Society of the Sacred Heart in the United States.

The editors of AMERICA congratulate these zealous Religious, workers without reproach in the field of Catholic education, in the great joy that has come to them. Worthy daughters of a holy mother, they have edified our Catholic people by their unfeigned piety, and by their unwearied devotion to every religious interest have encouraged all laborers in the cause of Christ. May their holy Foundress strengthen them for even greater labors, and obtain for all Catholic schools, from our kindergartens to our Universities, the protection against which no enemy shall avail, of the Sacred Heart of Jesus.

A Victory for Labor

A DECISION recently made by Federal Judge W. E. Baker modifies an injunction issued against certain striking miners in West Virginia, and constitutes an important victory for organized labor. Under the terms of the injunction, the miners had been forbidden to use even "peaceful persuasion" in organizing their unions. Judge Baker removed this unjust prohibition, and gave the operators to understand that he would issue no injunction until both sides had been given a full hearing. This is nothing but simple justice, but for the coal barons who have been winning their battles by glaring misuse of the injunction, it is a severe blow. Hereafter, they will not be permitted to employ an emergency measure as a permanent agent, backed by all the power of the courts, for the destruction of human rights.

The historian of 2025 will probably register his astonishment that so flagrant an abuse was so long tolerated. Employers of labor on a large scale are never slow to resent infringement upon their real or supposed rights, and some are troubled by no

scruples of conscience in vindicating them. Were they not blinded by greed and cruelty they would recognize that in the long run it is unsafe to tamper with the rights of the worker, who constitutes the bulk of society. He is patient, but the time comes when he turns. In the subsequent upheaval, the rich malefactors in high place, of Roosevelt's picturesque phrase, disappear like men upon whom a mountain has fallen.

Taken in conjunction with the Supreme Court ruling of last year, requiring a jury trial in certain cases of contempt of court, the West Virginia decision can be used to destroy some of the worst excesses committed against the workers. A few more decisions of this kind will requicken the confidence of organized labor in the determination of the courts to protect human rights as well as property rights.

Bible-Reading in Florida

FLORIDA is the newest accession to the group of States in which Bible-reading in the schools is required by law. The statute applies only to the public schools, and, as is usual, no comment or explanation by the teacher is permitted.

One may concede the good will of the men and women who are working so energetically for these laws, without agreeing that they are adopting suitable means to attain a highly desirable end. Their purpose, doubtless, is to bring some notion of religion and morality into the lives of the neglected public-school children, but that cannot be done by the parrot-like repetition of a few verses translated from Scriptures. Catholics do not admit that the sole rule of Faith is found in the Bible; but even conceding the Protestant contention that all instruction necessary for our salvation is found therein, it is incredible that children will so grasp the sense of the Holy Scripture, with its bearing upon conduct, as to be able to construct from it a rule of religious belief and practise. "Thinkest thou that thou understandest what thou readest?" was the question put by the Apostle Philip to the man of Ethiopia. "How can I," he answered, "unless some man show me?" Under the "no comment" provision the teacher is merely an enunciator, whose function might be performed better by a phonograph record. Surely, it is a misconception of the very idea of religious instruction to assert that religion and morality can be taught by this perfunctory performance.

It may not, however, be merely perfunctory. Instances have been reported in which the teacher, herself an unbeliever, or a Jewess forced to read the New Testament, has imparted some of her own spirit to the ceremony, not by verbal comment but by tone and inflection, and by her attitude and bearing. The teacher who obeys the law simply because she

must obey or resign, will not achieve any notable degree of success in imparting religion through Bible-reading. Certainly it is an infringement upon religious liberty to oblige Jewish children to listen to the reading of the New Testament, or to compel any child to take part in the service, when objection is entered by its father. The logical conclusions of enforced Bible reading are religious tests for teachers, inquisitions by school boards into their creeds and moral practises, and rulings by the State on points of religion and morality. And when the civil power makes itself an arbiter in these matters it grossly transgresses the limits imposed by the Federal Constitution and by the Constitutions of practically all the States.

Apart from legal inhibitions and technicalities, the teacher of experience must realize that Bible-reading cannot accomplish the purpose claimed for it. But considered as a means of instruction in religion and morality, it can be far worse than merely inadequate. When it leads to the comfortable conviction that once the Bible is read "without note or comment," nothing more need be done for the child's religious training, it is positively harmful.

Jesuits' Bark and Jesuit Liars

NO one knows better than the historian that unsubstantiated tradition is the pest of historical truth. Someone unknown to fame once wrote or said that the New Englanders used to burn their witches, whereas in truth no witch or wizard was ever burned in that dour seventeenth-century land. But the paragraphers and the correspondents still keep the non-existent New England pyres alight, and in these newspaper blazes New England witches continue to be burned.

Similar in its longevity is the tradition that all Jesuits are so cunning that their very walk is a cross between a slinking and a glide. One Jesuit, invented by an English novelist, Mr. Henry Seton Merriman, could even crouch "in a perpendicular position," a talent which would have won him a comfortable sustenance in any circus. It is supposed, of course, that from the cradle Jesuits are trained to practice the doctrine that a good end will justify any means, and Kingsley, who was more or less amiably insane on many points of fact, gave some small currency to the fable that the Jesuits were wont to baptize pagan babies and insure their immediate entrance into Heaven by putting them to death. But the enormous contention that practically all Jesuits lie merely for some esoteric pleasure which they find in mendacity, or that they practise physical cruelty upon their dupes, is not common.

It is assumed, however, by one Mr. Thomas Bragg, who occasionally contributes a column to the *New York Evening World*, under the heading, "Nooks and Corners of History." Conceiving the project of enlightening the populace upon the origin of quinine, Mr. Bragg discovered

that his subject was inextricably intertwined with the Jesuits, and the connection played into his hand. Quinine is a dull quiescent substance peddled by chemists for chills and fevers. Jesuits, in the popular mind, are rarely dull and never quiescent. Had he consulted that very inaccessible work, the "Britannica," he could have read under the heading "Cinchona" the prosaic account:

A knowledge of that bark was disseminated throughout Europe by members of the Jesuit brotherhood, whence it also became generally known as Jesuits' bark. According to another account, this name arose from its value having been first discovered to a Jesuit missionary who, when prostrate with fever, was cured by the administration of the bark by a South American Indian.

But Mr. Bragg was not writing history. He was writing a column for the *World*, for May 14, and New York tastes are jaded. He quickened them by picturing "a band of Jesuits and their burden-bearers" making their way along a stream in Paraguay. One of the Indians suddenly falls ill, and as "sentiment was no more plentiful than it ought to have been," the Jesuits plodded on "and the Indian was left to die—if he had to." But his time was not at hand. He rolled to the stream, drank of its water, whereat "the aches in his bones and the fire, as of hell itself, in his blood, departed, and once more the copper-colored child of the forest felt that there was some joy in living." "The Jesuits pronounced the man's cure a miracle," writes this modern Herodotus. In view of the sudden restoration to perfect health of a dying man, they might have been excused for this opinion. But they cannot be excused for adding "a wonderful story of some heavenly visitant who had worked a spell on the stream." This story "was told again and again in the credulous ears of the natives." The sick from long distances flocked to the river and were cured. Of course, the idea of the heavenly visitant and his miracle persisted and still the pilgrims to the wonderful stream increased and the cures continued. But by and by it became known that the virtue of the water was owing to natural causes.

These natural causes, according to Mr. Bragg, were the trees that grew along the river, "dropping their leaves, bark and boughs."

It is not clear how a tree can drop its bark into a nearby river, or what virtue would be imparted to a flowing stream, unless the entire tree transported itself to the river and by rooting itself there, made a natural infusion of cinchona. Nor is it clear that this diluted solution would in a trice restore to full health a dying fever-patient. But it is clear that "the wonderful story" was told by Mr. Bragg, not by the Jesuits.

What the Jesuits did was to disseminate a knowledge of the bark throughout Europe, as the "Britannica" correctly states. Since Mr. Bragg dithyrambically writes that "The discovery has saved hundreds of millions of human lives, has made millions of square miles habitable, and put a new face upon the whole earth," a kindly thought of the missionaries in Paraguay, a brave and saintly band of men, who devoted themselves to the interests of the poor Indians with a devotion rarely

paralleled, might have suggested itself to his mind. Instead, he writes a story of Jesuit inhumanity and Jesuit lying. Mr. Bragg has not been investigating nooks and corners of "history." He has been digging into ash-heaps and dust-bins of fable and calumny.

The Dean of the Klan

HAD he been resident in this country when the Imperial Wizard of the Universe, Mr. William Joseph Simmons, sent forth the summons to all his Wizards, Goblins and Klouncellors, there can be no doubt that the gloomy Dean of St. Paul's would have been the Abou Ben Adhem of the fanatics who paid war prices for masks and bed sheets. On every count he qualifies.

Beginning with his landing in New York, Dean Inge gained a degree of newspaper notoriety by a series of acts and utterances displaying his lack of tact, his lack of knowledge and his lack of good manners. In Great Britain, his official position is one of dignity and influence. Coming to the United States, the Dean bade farewell to dignity, and at his going forfeited whatever claim he might have possessed, to influence. Among his first pronouncements was a vile misrepresentation of the attitude of the Catholic Church on the fearful perversion known as contraception. A sincere man would have sought to make himself acquainted with that attitude before passing judgment upon it, and an honest man would not have repeated an inaccurate statement after his attention had been called to its inaccuracy. Here the Dean breaks badly. One may disagree with the teachings of the Catholic Church upon this or upon any other moral topic, and in that case it is open to him to show how they depart from the truth. But no man has any right to misrepresent them, and honest men will not even be tempted to take refuge in that disreputable method of argumentation. Intellectually, as in other respects, the Dean is decidedly underbred.

After misrepresenting a teaching of the Catholic Church the Dean made his farewell notable by an attack upon the Jews. The indignation of Mr. Samuel Untermyer, in commenting upon this unprovoked outburst, is understandable. "Against this cynical and untruthful diatribe," he writes, "I place the words of our President in which he calls for the cessation of racial and religious bigotry, hatred and strife, and for justice to the American Jew."

Probably the Dean's hospitable hosts now realize the error made in inviting him to quit the precincts of St. Paul's. The immediate atmosphere which was charged by his coming with uncharitableness, bigotry, and an appeal of the most despicable kind to racial dislike is cleared by his going. Mr. Untermyer is to be congratulated upon his manly defense of his people and his religion, and his example can be recommended to American Catholics. But he may rest assured that sensible people are not likely to be affected by the comments of any man whose qualities and temperament admirably fit him to be Dean of the Klan.

Literature

The Diction of the New Poetry*

IF the insurgents in versemaking have not done anything else for us, they have at least startled us from our self-sufficiency in regard to the diction of poetry. In the manner of Paul Verlaine they tell us brutally to "take eloquence and wring its neck." Then William Butler Yeats adds that we must "strip away everything that is artificial," by which he means that we must say "fish" instead of "ocean's scaly breed," "pipe" instead of "the short tube that fumes beneath the nose," "boot" instead of "the shining leather that encased the limb," and "wind" instead of "trembling zephyr." Before they began thus teaching Walt Whitman did these two things. In the midst of the confusion poor Wordsworth's ghost has been trying to make himself heard to tell us that he said all the *vers-librists* are saying in two prefaces written long ago. Be this as it may, we who cling to the old traditions must realize that dead are the days of "fleecy cloudlets," "mysteries strange of spring the vernal," "memoried moods," "azure domes" and the like.

In getting away from stereotyped phrases the new poets have done well. They insist that things be presented in concrete terms which will furnish images to the eye and sounds to the ear, that diction be not vague and abstract but simple, sincere, and individual, and that the poet use the language of everyday speech. The extremists of course carry their efforts too far. In their wish to create vivid images they use too many color words, such as saffron and mauve, with the result that the mind's eye sees pictures rivaling the most flamboyant comic section. Some of the new poems make me think of savages who wear the least possible amount of clothes and the greatest possible amount of paint.

There are fashions in literary diction just as in clothes, and there is usually something in each succeeding fashion to recommend it. In the eighteenth century an ocean of high-sounding words swept over poetry. A man was not blind in one eye in those days; rather, "to one the fates the visual ray deny." One did not pour coffee; instead, "from silver spouts the grateful liquors glide." Francis Fawkes even laid hands on the Bible and poetized it in a manner that is positively pathetic. No wonder that Wordsworth reacted from this poetic style and bade poets choose their subjects from common things and make "a selection of language really used by men." His theory was fine and sound, but his application of it to his own poetry was extreme and too often led him into the trivial. When he let genius and not theory be his guide he wrote as one in a vision, with the simplicity of diction that comes from abundance of vocabulary. Wordsworth's

school provoked the inevitable reaction, and in the nineteenth century came the romanticists with their sumptuous diction to lead poetry into "murmurous glooms" and "labyrinthine, verdurous deeps." And now, in the twentieth century come the insurgents to preach again the "language of common speech."

In regard to poetic diction there are three special points to be considered: Is there essential difference between the dictions of prose and poetry? What are the respective values of Anglo-Saxon and Latin words? What is poetry to do with archaisms and neologisms? I believe there is no essential difference between the dictions of prose and poetry. There is just the same accidental difference that exists in all the varied uses of language, the difference, for example, that there is between the dictions of the pulpit and the platform. Some critics and poets teach that the words of prose, especially scientific prose, are chosen for their denotative value whereas the words of poetry are chosen for their connotative value. There is no doubt that some words are more easily assimilated by poetry than others, such words as sun, moon, stars, winds, home, love, joy, and sorrow. These words, as Joubert says, "reverberate like the note of a well-tuned lyre, and always leave behind them a multitude of vibrations." Yet the most common and least connotative words when in poetic associations may touch the deepest chords in the human heart. Love is perhaps the most used and abused of poetic themes, and words often are lifted by it from the commonplace or are dragged in the mire. When Robert Burns wrote of the pain of parted lovers, he used the common words of everyday speech to convey his message of suffering:

Had we never lov'd sae kindly,
Had we never lov'd sae blindly,
Never met—or never parted,
We had ne'er been broken-hearted.

Somehow the vanity of regret in these lines appeals to me ever so much more than that in Miss Lowell's lines concerning a knight:

He will go about his business with an ineradicable complaisance,
Leaving his dead to rot, his women to weep and regret, his sons
to wax into his likeness.

So, too, in the words "sae kindly" and "sae blindly" I can read more of the love of the soul (though of course not of the love of the body) than in these sentences by Miss Lowell:

He will lean above you, Scherezade, like September above an
orchard of apples.

He will fill you with the sweetness of spice-fed flames.

Will you burn, Scherezade, as flowers burn in September sunlight?

Miss Lowell has here accomplished the aim of the free-verse writer, to furnish images (I am tempted to say stimuli) to the senses, albeit most young women would

*The second of three articles on the New Poetry.

find it difficult to imagine themselves an orchard of apples. But I of course am hopelessly old-fashioned and stupidly literal and deplorably reticent. Still, I can but wonder modestly whether I am not correct in thinking that the fundamental thing in poetic diction is not so much the word itself as the use of it. Any word that is strong enough to be necessary to the context and that expresses the exact meaning of the poet is a poetic word. Here is an illustration of words well used by Florence Earle Coates:

If love were but a passing breath—
Wild love—which, as God knows, is sweet—
One might not make of life and death
A pillow for love's feet.

And Sara Teasdale, with the same exquisite simplicity of diction, writes:

There is a quiet at the heart of love,
And I have pierced the pain and come to peace.

Both these poets have voiced the truth that pain, too often, is as the pursuing shadow of love. And here, as in all questions of literary character, I shall turn to the Bible as the final court of appeal. Where in all writings is there anything like these words from the Lover to His beloved: "Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid." The new poets teach well when they bid us study the Bible.

It is easily evidenced that the words in our language of the greatest connotative power are of Saxon origin. Practically all the words relating to home and family are from the Saxon, and bring with them numberless emotional associations. Yet poetry would be hurt by the loss of such Latin words as, "maternal," "silent," "remembrance." If we should take from Mrs. Meynell's poem, "The Shepherdess," its two Latin words "maternal" and "circumspect," we should not be able to substitute their equals. Since the Saxon is no longer a spoken language it will have to gain its new words from other tongues. In regard to neologisms the only safe principle is that of intelligibility, for surely the prime purpose of poetry is to be understood. Some of our old poetic expressions are now ruled out as archaisms. We must not write "dost" and "e'er" and "'neath." Even the pronoun "thou," once the purest poetic gold, has become rusty with disuse.

Intelligibility is the one real test of words. Hence, let words be beautiful as they will; let them "shine around our simple earth with golden shadowings," and let "every common thing they touch be exquisite with wings." But always let them bring the message of the poet into our hearts. The reason why I fail to appreciate the poetry of some of the insurgents is that I sometimes have to consult the dictionary several times during the reading of a poem. Justly humiliated by this admission, I yet wonder whether I am the only person who is forced to do so.

SISTER M. ELEANORE, C.S.C., PH.D.

AFTERTHOUGHTS

'Tis not her goodness, high and white,
That I recall when silent night
Leaves me alone with other days;
Nor her fond care of me,
A child upon her knee;
But all her dear and wilful ways,
Her laugh so gay, her smile so bright:
'Tis these that break my heart at night.

FLORENCE GILMORE.

REVIEWS

False Prophets. By JAMES M. GILLIS, C.P. New York: The Macmillan Co. \$2.00.

Advertising is a great business these days. It has invaded the literary field; and, with certain authors, self-advertising has been developed into an art. These authors know that if they cry out loud enough and long enough, if they make their statements spectacular enough, the multitude will surely heed their wares. Hence, it is well for us to realize that wit and genuine literary ability give no assurance that the possessors of these qualities are also the keepers of wisdom. It is important, in these times of research and discovery, to know that not every one who calls out, however persistently, "science! science!" has entered into the realm of truth. Most people have not the time to read a quarter of these authors, and of those who do read them less than a quarter are competent to rebut the false teaching that abounds in them. Father Gillis' book, therefore, is extremely valuable. From his lectures on George Bernard Shaw, H. G. Wells, Sigmund Freud, Conan Doyle, Mark Twain, and other popular writers, the reader will learn that these authors often place the high lights and shadows very arbitrarily indeed, that the picture resulting is rather Shavian, Wellsian or Freudian, than veracious and scientific. Father Gillis' analyses of the false philosophies of these prophets are remarkably good and his quotations apt. He is familiar with the authors he criticises, and eloquent in his condemnation of them.

F. M.

Selections from the Correspondence of Theodore Roosevelt and Henry Cabot Lodge. Two Volumes. New York: Charles Scribner's Sons. \$10.00.

These two large volumes may be classified primarily as Rooseveltian, secondarily as Lodgian. This is due entirely to Mr. Lodge himself who selected the letters and edited them with the view, apparently, of exalting his friend and remaining the Boswell. There is delicacy in his tribute of sincere friendship. It would be difficult to exaggerate the importance of this published correspondence. It covers a period of thirty-four eventful years, from 1844, when both Roosevelt and Lodge united in opposition to Blaine's candidacy for President, through the intervening years when both men were leaders of the nation, till 1918, when Roosevelt lay dying. The letters follow in chronological order and thus become a current commentary on national and world events. In subject matter they have a wide range. Some are mere expressions of friendship or hasty notes on trifles; but the bulk of the letters is concerned with discussion of matters of large import, of national policies and foreign relations, of reactions to friends and enemies, of political philosophies, in a word with the personal side of public events. But the full story has not been told; with typical discretion and prudence, Mr. Lodge has clearly suppressed many documents that are needed for a complete record. Roosevelt must have written, for example, more fully about the Panama Canal negotiations and the political break of 1912. Accepting the selections as they have been given, however, they form a colorful narrative of men and things. They show the characteristics of the two men more intimately than could any biography. Roosevelt, aggressive, free-spoken and impulsive, is

in sharp contrast to the diplomatic, shrewd and far-sighted Lodge. No more typical instance of the true Roosevelt can be found than his commentary on the Vatican episode of 1910. F. X. T.

Six One-Act Plays. By DANIEL A. LORD, S.J. New York: Benziger Bros. \$1.75.

With the publication of this volume, Father Lord has clinched his title to leadership in the Catholic theater movement. The subject-matter, technic, and literary qualities of these little plays set up a standard of dramatic writing well worth our Catholic dramatists' emulation. Drawing on the resourceless wealth of dramatic material in the Elizabethan and Cromwellian persecutions he has woven two beautiful plays, "The Road to Connaught" and "The Flame Leaps Up," exemplifying the heroism of youthful Catholics in dire and perilous situations. The atmosphere of these plays is perfect. "Rainbow Gold" is a splendid bit of delicate fancy wrought into an allegory which tells of the victory of love and simplicity over riches, self-seeking and pride. In "Mistress Castlemaine" and "Sir Folly," chivalry is painted in attractive colors against the drab picture of selfish ambition. These plays are not "preachy" but grippingly interesting and beautiful narratives with perfect technic from start to finish. If staged by a person sympathetic enough to grasp their spirit they must certainly interest and strongly impress any but an extremely blasé audience. E. B. B.

Petrus Canisius. VON J. METZLER, S.J. M. Gladbach, B. Kuhlen Kunst and Verlagsanstalt.

As a popular exposition of the life and work of Germany's "second apostle," whose canonization has just taken place, this book is ideal. It cannot strictly be classed as a biography, but rather groups for special treatment the various distinct activities of the Saint's eventful life. It thus gives the general reader a more perfect concept than would otherwise be possible of what was actually accomplished by Canisius in his intensely laborious and daring career, where interests of every kind were constantly clamoring for attention at the same moment. To disentangle in this bewildering confusion each of the leading interests and present it separately has therefore been the author's task, whose book is written with verve and literary skill. It contains 120 reproductions of works of art or other objects of interest connected with the Saint, and is itself a work of art worthy of the Kühlen institute that has spared no pains with this production. J. H.

Troubadour: An Autobiography. By ALFRED KREYMBORG. New York: Boni and Liveright. \$3.00.

Americans are getting interested in the renaissance of American letters, that is to say, this obvious movement of recoil from the Brander Matthews, Thomas Bailey Aldriches, and *fin de siècle* spirit of American periodicals anterior to 1912. Whether the carriers of the movement will eventually discover God, espouse theology, and exert permanent influence, remains to be seen. Meanwhile, comes the opportunity to make reasonable an intimate contact with Alfred Kreymborg, one of the more original spirits of the movement, an incurable experimenter in verse and an editor whose most notable venture was an amazing international magazine of the arts published in offices overlooking the Villa Borghese in no less a place than Rome. Kreymborg merits the title of troubadour on a double count: he has not only attempted to rehabilitate the art of America by amalgamating poetry and music but has even wandered off and literally serenaded the length and breadth of Main Street. In the present volume, except for a hauntingly lyrical quality in his prose, the poet is completely the essayist, novelist, and historian presenting a not unremarkable account of a not unremarkable epoch. Chief among the merits of the volume is the reflection of familiar aspects of reality touch-

ing the life of an imaginative New York youth rising without wealth in a civilization not too much loved but which molded and infected him without his being aware of it. While a certain frankness in parts of the narrative forbids the indiscriminate recommendation of the book to all classes, the matured reader who respects American literature, who feels the necessity of knowing what these forty-year-old gentlemen, anomalously termed the younger generation, are striving for, why they have organized, and how they have organized, may be benefited by reading it.

H. R. M.

The Problem of Atlantis. By LEWIS SPENCE. New York: Brentano's. \$3.00.

Legend is rich in the lore of "Atlantis," the pre-historic island that may have divided the waters of the Atlantic. Plato speaks of it in the *Timaeus* and the *Critias*; the Isle of Avalon of the ancient Welsh and the story of St. Brendan's Island, in the Middle Ages, may belong to the same tradition. But the widening of knowledge in ethnology, archeology and geology is beginning to turn the legend of Atlantis into probability if not into truth. What before was considered mere tale and fable may turn out to have solid foundation in fact. Just how strong this foundation is at present Lewis Spence examines in the present volume. It is a second and revised edition, the first appearing only in May, 1924. This is an evidence of the welcome the book received from the scholarly and interested world. The author first examines critically Plato's account. Then he passes on to the arguments presented from biology, pre-history, art and archeology. When architecture, pottery and ornaments in Egypt and in Central America or Peru resemble each other so as to point to a common origin it may well set pre-historians and ethnologists to thinking; but to say that the arguments here present put the case beyond the sphere of probability would be to overstate the case. But that the author is moderate is to his praise. It is not his general practise to draw conclusions unwarranted by the existing data, and if at times he grows sanguine over what he considers resemblances and connections, he can readily be excused, for the problem is fascinating. C. P.

Roma Sacra. A series of one hundred and fifty-two views in colors with a foreword by PETER SINTHERN, S.J. English version by JOSEPH J. DONOVAN, S.J. Vienna: Uvachrome Union for Chromatic Photography.

Roma Sacra is the first volume of a series of books which will give the world in colors. To say that these pictures are beautiful would be ordinary praise and therefore inadequate; done by the new process called the *uvachrome*, they represent a triumph extraordinarily artistic in colored photography. Not only is every detail of the classic ruins and the more modern churches of Rome brought out in beautiful colors, but a hazy softness slants across the façades of many of these ancient piles as in a Roman evening in summer and gathers in the hollows and shadows of the picture. Thus the view of the Palatine from the Forum is one of exquisite beauty as, too, is that of the Pantheon. The basilica of Saints Cosmas and Damian here represented is another remarkable example of a rare blending of color. Of still greater educational value are representations of the interior of the churches and of the absolutely perfect duplication of the ancient frescoes of the catacombs and of the mosaics of the churches of the early Middle Ages. This last feature is probably the greatest triumph of all. There are besides, all marvelously executed, the great frescoes of the Vatican, famous altars and reliquaries, and whole sections of the library and of the galleries and loggia of the Vatican. It is most appropriate that this exquisite collection be published during the Holy Year; this volume should be the souvenir of every pilgrim to Rome. The foreword gives a brief sketch in English of Roman art. P. M. D.

BOOKS AND AUTHORS

The Sources of History.—Commendation must be given to the University of London Intermediate Source Books of History. Number VI of the series is entitled, "England Under the Early Tudors: 1485-1529" (Longmans. \$3.25); it is edited by C. H. Williams, M. A. The book is invaluable to the student interested in this period, for it presents much information about conditions political, constitutional, ecclesiastical and social. All the sources here given, however, are not of the same value and naturally enough will have to be appraised from what we know of the character of their authors. For instance, some passages of Erasmus are given; but Erasmus must be well understood in order to be properly interpreted. As for the statements of William Tyndale, apart from his strong prejudices, his flagrant disregard of the truth as illustrated in this review, issue of February 21, and which have been amply noticed by the English historian, James Gairdner, will admonish the cautious reader that sources of this kind can be taken as illustrative only of the passions of the day, unless they are corroborated by other more reliable documents. Some of the later documents sound the first rumblings of the portentous question of Henry VIII's divorce.

Textbooks.—For the fifth and sixth grades is "Modern Readings" (Heath), by Dr. John W. Davis, Director of the Bureau of Compulsory Education, New York City. English teachers will welcome these books, for Dr. Davis has selected from the best in modern literature, and his index, word drills and problems at the end of each chapter are certainly most helpful.—A useful little book, "Primary Lessons in Speaking and Singing" (Flynn), by the Rev. Francis J. Butler, reinforces principles by exercises.—Two authors, J. Mace Andress, Ph.D., and W. A. Evans, M.D., cooperate in writing "Health and Success" and "Health and Good Citizenship" (Ginn).

Protestants and Jesus Christ.—A book which breathes the spirit of Jesus Christ, whose title is as reverent as the doctrine and the thoughts which come under it, is "To be Near Unto God" (Macmillan. \$3.00), by the former Prime Minister of Holland, Abraham Kuyper, D. D., LL. D. Dr. Kuyper is a man of deep spiritual character and appreciation and he has all the kindness that goes with this quality. His substantial volume is made up of short chapters dealing with the virtues and morality and philosophy of Christianity as interpreted by a sincere Protestant.—A much smaller volume is called "Mental Hygiene as Taught by Jesus" (Macmillan. \$1.50), by Alexander B. MacLeod, M.A. Unlike the former, this book will appeal to few orthodox readers, and even they will scarcely be improved in its reading. The author wants to demonstrate the broad tolerance of Jesus; but his own intolerance is manifested from the beginning. He is impatient of dogma. But Jesus, though His heart overflowed with human sympathy, was thoroughly dogmatic when there was question of eternal truth.

Two Notable Authors.—Two men have learned how to put Jesus Christ into their daily lives; the fruit of their godliness we have in their written works. The spiritual books of Father Herbert Lucas, S.J., have enjoyed a wide appeal and now two of them have undergone another impression. The third edition of the "Parting of the Ways" (Herder. \$1.50) appears together with the fourth edition, enlarged, of "The Morning of Life" (Herder. \$1.50). These spiritual essays are recommended to all Christians aspiring to the better things of life.—The late Abbot of Maredsous in Belgium, the Rt. Rev. Colomba Marmion, O.S.B., has made it his special work, so to speak, to popularize the essential doctrine of sanctifying grace, its concomitant gifts, and everything that it implies, such as the participation of

Christians in the divine life, and their divine adoption. The late author wrote along the same lines in his "Sponsa Verbi" (Herder. 90c.), a grouping of spiritual conferences given to nuns. It has been translated from the French by Dom. Francis Isard, O. S. B.

Aspects of Economics.—Every housewife, expectant bride, social worker and lover of a home will read with pleasure the chapters of "Everyman's House" (Doubleday. \$2.00), by Caroline Bartlett Crane. Its illustrations, the freshness and sprightliness of its style, the details of kitchen and dining-room arrangement, children management, and comfortable and practicable living-room and bed-room appointments, all go to make this book useful and attractive for its purpose. Caroline Crane shows you how to build a house for from \$5,000 to \$7,000 and so deftly to arrange for space and convenience that even with five children it can be a roomy and comfortable abode.—A book of more scholarly pretenses, "American Agriculture in the European Market" (McGraw-Hill), by Edwin G. Nourse, is explained in good part by its title. In the first chapters there is a historical review of the development of our agricultural output with the consequent export to the European markets. The reaction of the World War upon both is then treated, and the book concludes with the statement of present-day problems. A great amount of the valuable information contained is made more ready by useful lists and charts.

Names Truly Great.—A little girl asked a priest one day to tell her about the saint whose name she bore. The name was Sophie and the priest was nonplussed; he knew something about the derivation of the name but little about the saint who made it famous. "Chats on Christian Names" (Stratford. \$3.00), by the Rev. A. M. Grussi, therefore, is both a useful and a delightful book. Three hundred and sixty-six names of saints are listed, one for every day in the year. Very little is known about their patron saints by ever so many Christians, unless of course they be Peter and John; but this book gives a short biography of the saints whose names are in use and draws useful morals from their virtues.—The name of a saintly man is Thomas; his family name was More. He died for his faith and has been raised to the altars of the Blessed in the Church. The new edition of his last letters, mentioned in these columns not long ago, is now distributed by American publishers: "The Last Letters of Sir Thomas More" (Herder. \$1.40).

Pamphlets.—The Catholic Truth Society of London presents six pamphlets: "The Making of a Priest" and "A World Wide Crusade," by the Rev. Henry Browne; "Martin Luther," by A. Hilliard Atteridge; "The Days of 'Good Queen Bess,'" selections from Cobbett's "History of the Reformation"; "Authority and Freedom," by the Rev. J. Broderick, S.J.; "The Question of the Holy Places," a reprint from the *Tablet*.—There are eight pamphlets from the Catholic Truth Society of Ireland: "The Christian Family and the Higher Ideal" and "God's Nearness to Us in Loneliness," by the Very Rev. P. Coffey; "His Hour," by Mother St. Paul; "St. Colette of Corbie," by Mrs. Conor Maguire; "Why Not Be a Nun," "The Christian Family and Its Internal Enemies" and "Religion at the Hearth," by the Very Rev. P. J. Gearon, D.D., the Most Rev. Patrick McKenna, D.D., and the Most Rev. W. McNeely, D.D., respectively. "Catholic Organization in Holland," is by a good Celt who does not write his name in English.—The Catholic Dramatic Company of Brooten, Minn., offers three plays under separate covers: "Beauty," a three-act comedy drama by the Rev. W. Helfen; another comedy, "Dangerous Contracts," likewise in three acts, by Joseph P. Brentano; and by the same author a mission play in one act called "Charity's Reward."

of picture life of "St. Francis Xavier" (Catholic Book Publishing Co. 25c), by G. Schurhammer, S.J. Opposite each picture is the explanatory text.—For free distribution is a small pocket pamphlet entitled "The Relation of Religious Instruction to Education" (The Community House, Notre Dame, Indiana), by the Rev. John Cavanaugh, C.S.C.—Translated from "The History of La Trappe" the brief pamphlet, "The Vocation to the Religious Life" (5c), is a brief essay on vocation.—An entirely new prayerbook is the very small booklet entitled, "Jesus Come to Me" (Chicago: Daleiden), containing those prayers most serviceable for the devout Catholic.

In the Full Bloom of Beauty.—Three such volumes of classical verse as "Dionysus in Doubt" (Macmillan. \$1.75), by Edwin Arlington Robinson, "New Poems" (Houghton Mifflin. \$1.25), by John Drinkwater, and "Sonata and Other Poems" (Duffield. \$1.25), by John Erskine, more than compensate for the overabundant offerings of lesser and modern poets. Mr. Drinkwater gives the impression of finished accomplishment, of a labored craftsmanship that results in sincere simplicity. He essays the lighter moods as in "The Heresy of an Elder on not Believing in Poetry," but he is never far from the more serious import of living. "The Dead Speak" and "We Mothers Know" have the greatest appeal, for they are of the high emotions born in the World War. The latter half of the book is given over to translations from the German; they are as gracefully rendered as the lyrics of his own creation. Mr. Robinson's "Dionysus in Doubt" has a harsher tone and for that reason, perhaps, a seeming of deeper sincerity. Besides the title poem, there are three other longer poems: "Genevieve and Alexandria," "Mortmain," and "Demos and Dionysus"; these are made to carry Mr. Robinson's philosophy which is not always of the best. The intervening sonnets have more of the ironic touch. But Mr. Robinson throughout assumes the tone of seer and castigator of his times. John Erskine seeks a less elevated stand than the two previously mentioned poets. In his "Modern Ode to the Modern School" he gently satirizes the limits of education, in "The Poetic Bus-Driver" he gilds the route of a Fifth Avenue Bus with fine phrases. "Ambush" is a study in the mental antics of a man who has murdered, "Sonata" the musing of an artist on beauty. The poems give evidence of versatility in thought but they are uniformly artistic in form.

Mere Mortals.—A couple of years ago Dr. C. MacLaurin of the University of Sidney wrote a series of medico-historical essays called "Post Mortem" that were unique. Another series of essays from the same author, as unique and as interesting as the first, is entitled "Mere Mortals" (Doran. \$2.50). Dealing with many of the best known historical characters, Dr. MacLaurin looks at them from the viewpoint of a physician. And why not, since the physical ills of men and women exert such an influence upon their temper and mentality. These essays indeed add new light in certain cases, and in others explain in a new and probably correct way, the carryings on of princes that have surprised or scandalized the world. The pages devoted to Henry VIII are a real contribution; almost equally so are those devoted to Henri Quatre. Equally pathetic is the Children's Crusade.—Those who are familiar with the early days of Chateaubriand will not readily believe that the character of one whose life covered a span of eighty years may be accurately gauged by a detailed philosophical study of a work, *Essai sur les Révolutions*, written when its author was still in his twenties and when his soul was harassed by acute disappointment and passing doubts. Hence it is that "Chateaubriand at the Crossways" (Columbia University Press. \$2.50), by Henry Powell Spring, Ph.D., fails to carry conviction. The failure may be due, in part at least, to the false philosophical principles in the appendix, which, the writer tells us, have been adopted in his study of Chateaubriand.

The Villa by the Sea. Barren Ground. This Mad Ideal. Bobbed Hair. The Low Road. The Sign of Evil. Mr. Collin Is Ruined. Anna's.

Isabel C. Clark has definitely established herself as one of our leading Catholic novelists. In her latest book, "The Villa by the Sea" (Benziger. \$2.00), she tells of the vain efforts of a selfish woman to rob an adopted son, whom she pretends is her own, of his Catholic birthright. Anite Harnett's love for the boy whom she wishes to keep for herself leads even to an attempted murder of the girl he loves. But Donald's dead mother watches over her child and he inherits the pearl beyond price. "The Villa by the Sea" does not equal the best of Miss Clark's other novels.

Virginia has been stripped of its cavalier romance and left shivering and naked in its realism by Ellen Glasgow in her undoubtedly classic novel, "Barren Ground" (Doubleday, Page. \$2.50). This is a grim story of a blighted life among burdened dwellers in a sterile land. Dorinda as she grows in disillusionment increases in indomitable courage. Though hard and stern and detached, she is of heroic stature. Miss Glasgow's narrative has something of the same qualities as her Dorinda. It is chastened even in its raptures, it is vibrant and vitally alive, it is without surface sentiment. This is one of the sincerest novels of the season.

Some improvement may be noted in Floyd Dell in his new novel of adolescence, "This Mad Ideal" (Knopf. \$2.00). The book will probably cause no concern to the censors, though it is not angelically pure. Judith Valentine has a vagrant strain in her; despite occasional exuberances, she lives in the ordered ways of propriety. As the story closes, she is on her way to Greenwich Village, perhaps to riper experiences. It is difficult to discover why Mr. Dell has been so highly lauded.

Collaboration of two or three authors in the writing of a novel makes an interesting puzzle for the discerning literary student. But collaboration runs riot in "Bobbed Hair" (Putnam). Twenty authors, many of them famous novelists, in successive chapters carry through the threads of a plot to a successful closing. It is a rollicking novel of adventure in a very real sense; romantic, humorous, absurd, complicated with plots and counter-plots, with strange characters forever strutting in and out, it never flags in entertainment.

Three sisters have their careers told in "The Low Road" (Macmillan. \$2.00), by Isabella Holt, but Juliana is made most prominent. She must make the choice between the high road, climbing the Andes and digging for Incas treasures, seeking success and fame in a profession, or the low road of marriage and domesticity. Readers who enjoy much conversation and little thought will be charmed by the book.

The gruesome tale of murder, "The Sign of Evil" (Lippincott. \$2.00), by Anthony Wayne, uses modern psychology to good advantage. And yet, the evident effort for psychological effects and the stressing of the abnormal to such marked degree lessen its virtues as a mystery tale. A father who opposes his daughter's marriage is murdered on the day the engagement is broken. Thereafter, the plot revolves about insanity and abnormality.

The blurb of Frank Heller's "Mr. Collin Is Ruined" (Crowell. \$2.00), exaggerates somewhat when it announces that here is the "cleverest rogue in recent fiction." But blurb's are excusable. This new story by Mr. Heller is not much better and little worse than his other tales. The style is that of the French school; it might well be mistaken as a translation of the light persiflage that enters so largely into the typical book of the Continent.

Most mystery stories deal with baffling murders and clever sleuths. Not so "Anna's" (Seltzer. \$2.00), by C. Nina Boyle. The mystery rehearsed and left unsolved is genealogical. Anna's real or apparent marriages, coupled with the fact that there is another matrimonially inclined Anna on the field, are responsible for a tangle of relationships that would defy an Irish grandmother.

Sociology

Conquering a Desert

AN advertisement appeared recently in certain English papers inviting travellers to cross the Sahara Desert and travel in comfort from London to Timbuctoo in twelve days. That advertisement emphasized the story of a great French achievement. Average Americans have the impression that all French energies are bent to the resurrection of the franc, the complete humiliation of Germany and everything German, and the fashionable, meager or lavish, dressing of mannequins. But this is a different tale—a story of desert enterprise new in history.

The subjugation of these wastes of sands to means of mechanical transportation has not been achieved without a stern struggle. Little has been known, and less written of the romantic career of Laperrine and his strangely-assorted companion Père de Foucauld, whose graves lie side by side under a desert monument. The one created the corps of dromedary-mounted *Spahis sahariens*, and beat the wild Touaregs and other nomadic tribes at their own game of guerilla warfare by swift ubiquitous movements; the other tamed the Saharans, reconciling the sparse tribesmen to the progress of civilization.

The first sign of civilization, from Roman times to the early administration of the Indian frontier, has usually been a road. But the year 1924 was, perhaps, memorable in history as the first in which the advantages of road-making have been gained on a large scale without the necessity of making roads at all. An automobile service has, of course, now been running for two or three years across the Syrian desert, but this was with the particular and circumscribed object of connecting two points separated by a wilderness. In North Africa, the motor and air routes which are being scientifically prepared constitute part of a vast scheme of consolidation, the organization of a French North African Empire. It extends from Tunis to Dahomey and from Senegal to the Sudan. It is still very much in the embryo state, and there are today probably not more than 10,000 Frenchmen in the whole of French West and Equatorial Africa.

The desert does not seem a promising field for the progress of culture, but there is no telling what may be done even in a Saharan climate when energy and enterprise are served by the latest inventions of modern science. The hotels along the new routes are supplied with every convenience and even luxury; Timbuctoo, which not very long ago used cowries for its currency, is becoming an up-to-date metropolis; Dakar, a village of 3,000 inhabitants twenty-five years ago, is now a flourishing seaport with a population of 30,000, of whom 3,000 are European, where steamers call at an average rate of two a day. It has become a regular port of call for liners on the South African and South American routes; and it is clearly in the French mind that West Africa shall provide the

quickest mail route between Paris and South America.

In this development, air transport is destined to play a leading rôle. There is already a regular air service to Casablanca; it is soon to be extended to Dakar, in Senegal (opposite the Cape Verde Islands), which it is hoped will become one of the strategic centers of the aerial communications of the future. There is further talk of an air service thence across the Atlantic to Pernambuco—that is the project of an uncertain future; but it certainly seems to be within the bounds of probability that Dakar will soon be a regular air terminus on the route to South America, where the mails will be transferred on board ship. Spain, it may be observed, also aspires to operate a Transatlantic airship service from Larache, in the Spanish zone of Morocco, to Buenos Aires. For more than two years a daily air service has been carried on between Larache and Seville, and its pilots have been fortunate enough so far to escape all accidents. It is interesting to note, too, that generally speaking, it has not been found possible to establish any cross-desert air service unless a parallel land route could be made first.

The French zone in Morocco provides the best example of the civilizing of France in North Africa, and the name of Marshal Lyautey is held in much the same esteem of Frenchmen as that of the late Lord Cromer of Englishmen. The past year has seen him make further progress in reducing the unsubjugated regions of the Great Atlas. Here, owing to the mountainous character of the country, military roads guarded by isolated forts, are still the forerunners of civilization; but Marshal Lyautey's work has consistently been done on the principle of political penetration and the spread of practical benefits rather than of military conquest.

His system is one of control rather than of direct administration; everywhere, it has been his aim to establish not only roads, but also schools, hospitals, and where necessary harbors; to encourage land-settlement and commercial enterprise; to teach reforestation. He has difficulties ahead, no doubt, which are even greater than those of supplying all the apparatus of civilized progress. Since the war, he has himself had to rely almost entirely on African troops—Tunisians, Algerians, and Senegalese. More and more, France is counting upon her colored subjects to fill up the gaps in her military strength made by a diminishing birthrate at home, and their employment in Europe is gradually creating a problem for France herself in North Africa which may become formidable.

In Tunisia, disbanded and malcontent soldiers have already formed one factor in a complexity of troubles. Even there, Bolshevik propaganda has penetrated, and the most advanced Communism has found it possible, under the peculiar conditions, to consort, cheek by jowl, with an incipient Nationalism. In addition, there is a Moslem revival, and a Fascist movement inspired by the example of Mussolini's black shirt.

These are some of the questions which have an interest

for all of us. Events in any one of the North African countries react upon the others; each may, quite easily, become a pawn in a wide international game; and the value of Austin Chamberlain's determination that the European countries concerned shall, as far as possible, confront their problems in those regions together is very apparent. It is quite probable that public attention is soon to be riveted more closely on North Africa than for many years past.

R. R. MACGREGOR.

Education

Schools: Catholic and Public

THE appeal by the State of Oregon to the United States Supreme Court in the Oregon School Act case has resulted in a revival of interest on the part of many persons in the relative merits of the Catholic and the public school systems. This renewed interest, unfortunately, does not extend to those persons who persist in their retention of the mythical beliefs that the Catholic schools are inferior to the public and that Catholics are determined to put an end to the public schools. Their failure to make a fair investigation of the matter accounts for their mistaken position.

Without even considering such matters as religious training, discipline of the will, and development of character, all of which are recognized as absolutely vital by every intelligent Catholic parent, it is difficult to see in what respect Catholic schools are inferior to the public.

The relative worth of two business concerns may be judged by their balance sheets. No such common standard of measurement may be applied in appraising the value of two educational systems, but it seems entirely fair and just that they should be judged by their products. Those who advocate the maintenance and extension of the Catholic school system in this country have nothing to fear from such a test, whether their past, their present, or their future, be judged by it. Of course, when we come to physical resources, it is possible that in a number of communities, the public schools, by virtue of their State support, including the taxes paid by Catholic citizens, can make a greater display of large buildings, equipped with the latest in school furnishings and the most up-to-date laboratories. But it is also true that there are many communities, where the Catholic schools, in spite of their heavy financial burdens, do not surrender their leadership even in this secondary respect. During the last session of Congress, a veritable deluge of complaints was made to that body with respect to the public schools of the District of Columbia. It is alleged that a number of the buildings are unsanitary, poorly lighted, and otherwise unsatisfactory, and that the children are taught from obsolete text-books in overcrowded rooms.

As to the teaching body, there certainly can be no doubt in the mind of any fair and impartial person as to which

system excels. The public school teachers are a fine body of men and women, many of whom are well trained for their work, in the performance of which they rightly take great pride. But there are a number of interests in the lives of nearly all which make it impossible for them to give their undivided, perennial attention to their school work. In the case of the Catholic teachers, this objection cannot be made. They apply themselves to their teaching duties more seriously than any professional man ever applied himself to the work of his profession. They are consecrated to the teaching life and have no intention of devoting any part of their lives to any other pursuit.

The fundamental reason why the Catholic parent refuses to send his child to the public school is because he realizes that religious training is the most important part of the child's education, and he knows that the public school does not teach religion. It is not necessary to accuse the public school of attacking religion directly. However, when every subject except religion is taught and the child is told that these various subjects are important, it is only natural for the child to infer that religion must be a very secondary matter and something that he can get along very well without.

So much for the omission on the part of the public school. To what degree are the subjects of religion and morality taught in the Catholic school? Certainly not to the exclusion of all other subjects. If this were true, the students in the Catholic schools would not be able successfully to compete with their rivals in the public schools. It is a matter of record every semester that the Catholic students in all parts of the country win high, often the highest, honors in writing essays on historical, political, patriotic, and scientific subjects, and in similar competitive tests. But religion and morality form a daily and an important part of a well-balanced course throughout every school year. It is for this reason that the graduate of a Catholic school, who has received such instruction in the formative years of his life, has, on the day of his graduation and thereafter, some definite ideas with respect to his Creator, his relations with Him, and with his fellow citizens, and high ideals of citizenship. It is the frank opinion of competent non-Catholic observers that the Catholic school almost has the field to itself in this respect at the present time. They are impartial enough to realize that it is only in the Catholic schools that there is a definite, unchangeable philosophy, unaffected by transitory theories of pseudo-science, and offering to the world a rigid standard of righteousness founded on the eternal Word of God.

It is for these reasons that Catholics are willing to make the necessary financial sacrifices for the maintenance of their splendid system of schools. For the same reasons, we must always stand ready to defend it against all attacks, since it is our best instrument for the perpetuation of a living Faith in this country.

R. F. HAMPSON.

Note and Comment

Mgr. Noll
Appointed Bishop

THE Associated Press cable announces that the Holy Father, on May 13, appointed Mgr. John F. Noll, Bishop of Fort Wayne, Indiana, in succession to the late Bishop Alerding, who died December 6, 1924. The Catholic press can take special pleasure in this recognition by the Holy See of the tireless and splendid work Mgr. Noll has done in promoting the practical use of the most influential modern machinery of propaganda to advance the cause of the Church and to defend its interests. His *Sunday Visitor* press has accomplished wonders in spite of obstacles that would have daunted anyone inspired by anything less than the heroic apostolic zeal that has been the predominant feature of Mgr. Noll's career. It has made him an international figure, and will engender as wide a wish that his administration of the diocese to which he is now appointed may be equally happy and fruitful.

The Apostle
of Christian Schools

AS the close of the school year draws near and the agitation against the neglect of religion in the scheme of popular education increases, it is pertinent and of interest to note that on May 15 the Brothers of the Christian Schools commemorated the two-hundredth anniversary of their foundation by St. John Baptist de la Salle and the twenty-fifth anniversary of his canonization. St. John Baptist de la Salle was born at Rheims, France, April 30, 1651, and died at Saint-Yon, April 7, 1729. He established the Brothers of the Christian Schools in 1725 and was canonized on May 15, 1900. He was the author of the first manual of pedagogy and the originator of the simultaneous method of instruction—the method used in public and private schools today, whereby pupils of the same grade are taught collectively instead of individually. De la Salle was the originator of primary schools, properly so called. The first normal school was established by him. He originated the first technical school, the first school of design, the first boarding school, the first academy, the first reformatory and the first Sunday-school. His Congregation numbers at the present day 18,000 Brothers, dispersed among 1,531 schools in the various parts of the world. The admirable quality of the work accomplished by it can be judged both by the eminence and the loyalty of so many of its former pupils.

"Plowing Back"
the Profits

FROM time to time we are told of the "modest dividends" of big business. Before becoming unduly alarmed at such statements it will always be well carefully to study the evidence in the case. There is a process, not unknown to large corporations, of "plowing back"

their earnings into plant equipment and thus greatly enhancing the value of the common stock. In the beginning this may have been worth but little, implying no more than a small investment by the founders, but in course of time it may come to mount far above par, so that the interests which own it clear up millions of dollars. This money, of course, does not go into the pockets of the small investor. His share in the dividends of large corporations, it is perfectly true, may always remain comparatively "modest." As a practical illustration we learn just now that during the past twenty-four years the United States Steel Corporation earned \$2,027,176,664 net for stock, but paid out to preferred and common dividends only the "modest" sum of \$1,176,473,763. Modest as this sum is, it still looks rather comfortable, even to the small investor in that corporation. But there are besides about \$800,000,000 not accounted for here. These the corporation "plowed back" into its plants, which means that forty-two per cent went to the building up and enlargement of the business, and so, incidentally, to enhancing the value of its common stock.

Father J. H. Pollen, S.J.,
Historian of English Martyrs

THE death of Rev. John Hungerford Pollen, S.J., on April 28, has occasioned widespread regret and sorrow. Father Pollen, born, in 1858, was the eldest son of John Hungerford Pollen, M.A., the famous Tractarian convert and intimate friend of Cardinal Newman. He was educated at the Oratory School. In 1887 he became a Jesuit and in 1891 was ordained priest. Thereafter, his life was devoted to historical research and writing. His special subjects were the history of the English Province of the Society of Jesus and the lives of the English Martyrs. In both, he became the leading authority. So eminent was his work in behalf of the English Martyrs that in 1899 he was made vice-postulator of their cause. He was unremitting in his zeal in this regard and through many years continued writing books, pamphlets and articles closely connected with the sufferings of the English Catholics during the times of persecution. Listed among his many books are "Acts of the English Martyrs," "The English Catholics in the Reign of Queen Elizabeth," "Papal Negotiations with Mary Queen of Scots," "Philip Earl of Arundel," "Father Parson's Memoirs," "Documents Relative to the English Martyrs," "Life and Letters of Father Morris, S.J.," and, more recently, a short "Life of St. Ignatius." In addition, he was editor of Cardinal Allen's account of the martyrdom of Blessed Campion, of Kirk's "Lives of English Catholics" and of Francis Thompson's "Life of St. Ignatius." He made weighty contributions to the "Catholic Encyclopedia" and was a tireless writer of pamphlets and magazine articles. Father Pollen's death is a real loss to English scholarship and literature. His truly religious spirit will be missed by a host of friends.